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and Current Anecdotes

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How the Pastor Can Enlist, Train and Use Men

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By request of the editor of *The Expositor* it is my purpose to give the main points of an address which I have used in conferences of pastors, conducted during the past two years in more than fifty cities.

The impressions which I intend to present in a frank fashion are based upon more than thirty years experience as secretary of Young Men's Christian Associations in local, state and international work, during which time I have been brought frequently into contact with the local work of the churches. Furthermore, I have been for several years an officer in a church and, therefore, speak with knowledge, and with appreciation of the tasks confronting the leaders of our churches whose work will come into review.

It is unsafe to be dogmatic regarding what are the most important questions. Some months ago *The Outlook* referred to a pamphlet entitled "The Most Important Question of the Age," which had come to its attention. This pamphlet thus states this question, "Is the efficiency of a thermo dynamic reversible cycle independent of the working medium?" Somebody evidently thought it was not explicit enough; hence a paster was inserted on the title page to explain the title: "Is it possible to make available as a source of motive power and as a substitute for fuel, the inexhaustible heat which pervades all terrestrial matter?"

Nevertheless, in spite of the warning conveyed in the *Outlook's* humorous comment I believe few people who are familiar with conditions will dispute the statement that one of the most distressing and pathetic facts in the present outlook in the Christian Church is the inexcusable spiritual inefficiency of the average male communicant. One would think that only a small fraction of the men in Christ's Church were supposed to be known as definite and recognized spiritual forces. Even in so fundamental a matter as the knowledge of the Scriptures the number of men in our churches who actually know their Bibles and have their knowledge so organized as to be available when they want it is small. I can go farther. Many even of our largest and best adult Bible classes have failed to produce actual available Bible knowledge in the average male number of the class.

The significance to any pastor of having in his congregation a steadily growing group of men, studying the Scriptures, applying the truths to daily life, and actually serving or being willing to serve in the work of the church, can hardly be over-estimated. I know of such

churches, although they are all too few. The pastor of such a church becomes, as every pastor ought to be, a leader of an organized body of laymen who make more efficient the best work he does in and out of the pulpit.

The attitude of not a few pastors toward a renaissance of religious education among men, including an intelligent grasp of the facts of the Bible and the principles and methods of Christian work, is that of good natured tolerance. They say it is their business to prepare two or three interesting addresses each week, to keep up with the times in a study of religious literature and principles of modern social problems and the many parish duties without giving personal attention to the training and leadership of men. Others go a little farther and are willing to endorse any efforts of this kind which may be made and will welcome anything which can be done for the men in their church without themselves taking the lead in such work.

Here and there one finds a pastor who has caught the real meaning of leadership. He has discovered that leadership does not mean being an official in an organization, being in the front of the procession or in the front of the stage, but it means so developing plans and methods in the church that the men are enlisted, find their place and secure training, inspiration and guidance in becoming forces in the spiritual, educational and social activities of the modern church. This leads me to give four practical, and I believe timely answers to this question regarding the pastor and his men.

What can the average busy pastor do toward the improvement, the expansion, the productiveness, and the permanence of the present unusual interest in religion and in religious education among the men of our churches and communities?

I. He can master the facts regarding the various men's movements, such as the Young Men's Christian Association, the Laymen's Missionary Movement, the much discussed but little understood Men and Religion Movement, the Adult Bible Class Movement, and others of kindred character. What are the causes for these special movements, denominational and interdenominational? What are their aims and fundamental principles? What have been their history and achievements? Are they growing stronger or weaker, are they permanent or temporary? Such questions are exceedingly important and they can be answered from literature which is available.

16 The present situation deserves more than an unintelligent criticism of these movements. The writer has heard from the pulpit and platform criticisms given with great vigor and a strong vocabulary but marked by profound ignorance and the absence of sympathy with the needs which lie behind these movements. One is reminded of a remark by Principal Forsyth of England, who speaks of certain "critics who exhibit more grim promptitude in lashing out than fine patience in taking in."

When one becomes intelligent regarding these various men's movements he comes to have a finer appreciation of their bearing upon certain of the big problems confronting every modern pastor in city or town. For example, the problem of holding boys after they pass into the adolescent period. The problem of attracting men outside of the fold of the church within the influence of its services and winning them to the service of Christ. The problem of discovering, training, holding and using the unused resources of Christian men within the churches themselves. These are but typical of many questions upon which a successful grasp of the principles of men's work have a vital bearing.

Experience shows that intelligent appreciation quickens discernment as to the bearing of religious education of men on the new social emphasis which has marked the thinking and preaching of Christian leaders for the last decade. What is the connection between religion and business? The answer to this question will reveal a great change in feeling in recent years. A friend of the writer's has a little girl. When she was about three years of age she was disinclined at certain times to offer her evening prayer. Her mother used to try different methods of persuasion in order that the habit of prayer might be fixed. One night, when her father had been absent a long while the mother finally got her to pray by saying "Don't you want to pray for your daddy?" She dropped on her knees and quickly said, "God bless papa but do not bother him when he is trying to work." This seems to be the state of mind of not a few men. A connection between religion and politics is now being regarded as more and more vital. We are coming to see that politics is moral, and whatever is moral is fundamentally religious, and whatever is religious comes within the range of the influence of the church. Furthermore, whatever is fundamentally religious in society is affected by the relation of men to these problems. Many a minister who is provincial in his thinking regarding men's work, and who has never felt his responsibility to assume definite recognized place of leadership and maintain it at any cost would change his view point if he should read with sympathetic care some of the literature on these movements.

II. To meet the demand of the day, however busy, the pastor must accept the responsibility of leadership. He must be able to distinguish between a congregation and a church. With not a few pastors to secure and hold a large audience seems to be the goal of one's ambition. But experience shows, that whatever may have been true in the past, today the successful minister must be far more than a pulpit orator. He may have great audiences but they do not necessarily mean a successful church. This

modern conception goes against the grain and is very distasteful to many pastors. The writer has a friend who disclaims any responsibility to run an "ecclesiastical employment bureau," in other words, to find jobs for men in the church and find and train men to do the jobs.

Many pastors, especially in the last generation, have not been trained for this task and for executive responsibilities. Few seminaries provide means of training, even in teaching the Bible, far less in the work of administration of church organizations. Many pastors do not distinguish between leadership which expresses itself by standing behind movements, and digging out and inspiring men to lead them and actually being officials in these movements. Nevertheless leadership here is the key to the situation. In conferences with pastors some months ago, following the publication of Silvester Horne's Yale lectures on "The Romance of Preaching," this modern preacher was pointed to as an example of a man who wielded powerful influence because of his pulpit work. While it is true that he was a great preacher and gloried in the preacher's opportunities and privileges, nevertheless, his record in London was made as a leader of a great organization. Anyone who goes to Whitfield Tabernacle and spends a Sabbath, especially between the regular services of the church is amazed at the multitude of enterprises which center in that building. Silvester Horne was, in fact, a superintendent of a great many-sided religious plant, which was worked seven days in the week with a small army of workers and with ever increasing success. One would not be far astray who concluded that the effectiveness of his preaching and public addresses was steadily increased as he came more and more into contact with the individual problems of men and groups of men, and tried to help meet these problems by organized and many-sided activities.

III. In most of our cities and towns there are today Young Men's Christian Associations. They are steadily growing in number, resources, membership and influence. In the Providence of God they are becoming the recognized inter-church agency for boys' and men's work, though the movement as a whole has never sought to be such an agency. In not a few cities there is a gulf between the association and some of the churches, and the fault lies on both sides of the gulf for the absence of a bridge or the permanent filling of the gulf. The associations have not infrequently failed to fulfill their avowed aim of definitely winning young men to the Christian life and to the membership of the Christian church. Nevertheless they are steadily growing in spiritual power and never were stronger than they are today. The association movement was the first great agency of the modern church to work along inter-denominational lines in behalf of men and boys. It has been a successful laboratory station for the discovery of principles for meeting the needs of boys and of men. One needs only to refer to the various student movements which have grown up in the last thirty years from within the Young Men's Christian Association, and which are today of such power to denominational and inter-denominational agencies to appreciate the value of this laboratory station. Millions of dollars are invested in the equipment of these associations. They

are a permanent factor in the life of our cities, towns, railroad and industrial centers, and educational institutions.

The writer, speaking from a knowledge of the leaders of this movement in this and other lands, believes he can defend the proposition that with few exceptions these associations are devoting themselves unselfishly to a piece of work, the significant fruits of which are being steadily and without ostentation, carried back into the life of the modern church at home and abroad. Illustrations might be given of community work for boys and men which have only one purpose, namely, the building up of the boys and men of the community, regardless of membership in the association. Such associations ask nothing for themselves except the privilege of serving the churches. The wise ministerial leader will seek to use this agency more in his efforts to get hold of boys and men. Especially in the work of training men is it possible to do by co-operation with other churches what could not be done alone. For example, I know of no city which has successful teacher training classes for men only, designed to fit them for teaching effectively Bible classes of boys or of men, are not conducted under the auspices of Young Men's Christian Associations. Few churches can maintain a men's teacher training class alone, but several churches can combine on the common ground of the Young Men's Christian Association platform and do for all what could not otherwise be done. Such union men's training classes were held in nearly 200 cities last year, the products of which went right back into the churches of their communities. Much of the religious work which is being projected into factories, shops, ships, lumber camps and mines would be impracticable if not carried on by an inter-denominational agency.

One does not need to speak of what the association has done and is doing in foreign mission lands in the way of finding leaders, preparing them for active service in the church itself.

The wise pastor will constantly ask himself: "How can I use this movement in making the work of my own church for men and boys more extensive and effective?"

IV. But all that has been said has only been preparatory to the statement which I desire now to make. A pastor who wants to measure up to his opportunity in leadership of the men of his church must develop and promote a comprehensive, compelling program or policy of religious education for men.

What lies behind such a policy? A policy is found in all modern business enterprises. The pathetic thing is that in Christian enterprises the same men who have policies in business seem to forget all about the principles which lie behind such policies when they try to do the business of the association or the church. A policy furnishes a distinctive target toward which the minister can direct his efforts. He knows what he is driving at. A policy provides a wholesome restraint upon a minister's acceptance of invitations to make speeches and take on every sort of responsibility. If he has a policy which he is steadily working out he has only to ask such questions as this: "What will be the direct bearing of my acceptance of this invitation upon my policy, or if it has no direct bearing, what will be the indirect rela-

tion of my performing this task on the policy I am trying to carry out?" A definitely worked out policy also becomes a source of inspiration when one sees results appearing and witnesses the steadily growing effectiveness of the organization itself.

For the sake of illustrating what I mean let me suggest a typical policy, which will show the things which it seems to the writer need emphasis.

1. The Bible School should be at the heart of this policy. Here the pastor has at his hand a powerful agency for the evangelization and instruction of boys and men, but many a Sunday School is defective and he might well give earnest personal attention to better grading, the securing of a better balance between males and females after the junior grade, the better teaching of the Bible classes, and its larger impact on the unreached boys and men of the community.

2. A policy should contain a continuous plan for the training of men either in the church itself or in combination with other churches as already suggested. Such a plan ought to include provision for the training of men to teach the Bible, through which year after year men would be passing out into useful service in the Sunday School. It ought to include a class or classes in personal evangelism. Personal evangelism was normal to the early church but of late years it has become sorely neglected. One reason why men do not engage in personal evangelism is that they do not know how and have never been asked to fit themselves for this significant task. In some churches there might be a class for the training of men in lay preaching. Any observer of the times must realize that a revival of lay preaching is coming. The next few years will doubtless witness a great advance in the number of meetings of an evangelistic character addressed by business men and other laymen of the church. It is statesmanlike to help to make such work effective by special preparation.

3. Such a policy ought to place a steady emphasis upon personal Bible study. Many a man has never become a Bible student because no one has shown him how. Repeatedly in the last few years the writer has been approached by intelligent men, many of them college men, who in private conversation have confessed that although they have been in church for many years they do not know the most elementary facts about the Bible. This is altogether inexcusable, with the literature of methods which is now available and with the hunger of men to know how to interpret the Bible in the light of modern scientific discoveries and social problems.

4. Such a policy ought to have a place for inspiring helpful suggestions regarding family religion. The family altar is almost a thing of the past in many families. It will not do to scold about its neglect from the pulpit. Many of them would be gratified to know how with the crowded program of modern business life they can, in a few brief minutes each day maintain a religious atmosphere, and give even a little religious instruction in the family circle.

5. Such a program should provide for Bible Study Extension. The time has gone by when a church should be satisfied with merely having one session of the Bible School each week at

one time and place. Such a narrow conception of the church's obligation in religious education limits its usefulness. One of these days every church will have in its policy a statement something like this, regarding its Bible School. **The Bible School of this church will have a session any hour of the day, any day of the week and any place in its parish which the actual needs of various groups of individuals require.** The writer was in a certain city in the central west some months ago and he was informed that his first Sunday engagement would be a men's Bible class at 9:30 o'clock a. m. in a motion picture theater. He found 155 men waiting for him and learned that a few months before a little church had organized a men's class for which no provision had previously been made in the old type of church architecture. As soon as the class grew beyond the capacity of two pews, which comprised all the space available for this purpose, a keen business man began to look around for a larger room. He found this motion picture theater was not used Sunday mornings. It was warmed, lighted, with 250 comfortable seats, and within a stone's throw of the church. He made bold to engage it for a year at a small rental for the Sunday morning men's class and within nine months had a group of men larger than the total congregation at the usual Sunday morning service of the church a year before. I know of a city in the west where a young pastor in an industrial community became so impressed with this idea that within eight years he established six chapels in outlying sections where no other Protestant services were being held, the money being furnished by the men in the industrial plant. The Sunday Schools and Bible classes and evening evangelistic meetings were carried on by seventy laymen, members of the central church, whom he trained for the purpose.

When one faces his parish in such a way as has been indicated and tries to frame such a policy, there are certain wholesome reactions which follow: for example, he forms the habit of searching for facts and seeks to create, adapt, modify, enlarge his plans to meet the facts discovered. Again, in place of being depressed as one is likely to be when such unpleasant facts are faced without a carefully framed policy, there comes a spirit of alacrity that makes him sometimes even glory in the problems that are confronting him and intensifies the joy of victory. In one of the Methodist conferences Bishop McDowell made a very radical proposition regarding some method of work and someone made the remark, "But Bishop, will not such a plan raise many uncomfortable questions?" The Bishop answered, "Yes, but a rampant question mark is less to be feared than a somnolent period."

"It is great to be out where the fight is strong
To be where the heaviest troops belong

And to fight for man and God:

Oh, it seams the face and it dries the brain,
It strains the arm till one's friend is pain,

In the fight for man and God,

But it is great to be out where the fight is strong."

V. Three years have passed since the closing of the Men and Religion Movement. To some superficial observers it seemed to leave little that was vital, tangible and abiding. But such a conclusion is a long way from the truth as a

study of the facts will reveal. The writer is familiar with the history and work of that great movement and has an ever growing conviction that it was born of God and has had a profound and lasting bearing upon the moral, social and religious problems of North America. It suggested many lessons to Christian leaders but it seems to me that the chief was this: **The greatest need of the American church is a steadily increasing number of laymen who can be discovered, enlisted, inspired, trained and directed in the spiritual work of the church itself.**

Many of the men of our churches are becoming absorbed in various types of humanitarian, civic and benevolent movements. For this we ought to be grateful. Meanwhile, however, the most fundamental need of men is contact with God himself—such a contact as is made possible through the gospel of his Son Jesus Christ, our Lord, and no form of social service in the community or the state can take the place of definite religious service on the part of the men who are members of our churches. A secretary of the Young Men's Christian Association in a western city, while sitting in his office of the Association building which contains a large number of dormitories for young men, said to a pastor: "The biggest problem I am confronting is the men who are sleeping in this building." Quietly the pastor answered: "The same is true in my church." In conversation some time ago with a pastor of a strong New England church, with whom, by his invitation I had been conferring about some of these problems, he said: "I see the needs but I fear I am too old to change my methods of work. For example, in my church I find we have 335 male communicants and provision has been made to use only 32 of these in the actual work of the church." Surely it is a calamity for a minister to be contented with having one-tenth of the male members of his church participating in the real work for which the church was organized, the work of evangelization and religious education.

It seems to me after many years of study that any standard of ministerial work which results in magnifying the minister himself, his task, his personality, in place of grasping an opportunity to multiply himself as a leader of Christian forces will utterly fail to meet the present day situation, or satisfy his own heart hunger for building permanently a work which will grow and serve the Kingdom of God after his own departure to other fields or to heaven itself. He has two great tasks to perform, first, to kindle spiritual character and make it productive and reproductive; second, to promote and to perpetuate great eternal principles of Christian service. As some one said, there are three marks of a growing church; light, love and life. "Light is light which radiates, love is love which circulates, life is life which generates." What can be more glorious than to be used of God to start influences at work in the souls of men, which operate in the interest of the Kingdom six days in the week and continue to be productive long after the one who has started them has passed away. While the work of exhortation and instruction from the pulpit is sowing seed in the hearts of men, truth propagates itself by intelligent expression. Many a layman has never found himself

because the latent qualities within him have not been called forth. An injustice has been done to him in making him merely a listener. What he needs is not more truth heard but more truth acted upon and more work assigned and more service called forth. He needs to be enlisted, inspired, trained and directed in tasks suited to his capacity, occupation, and opportunity. Harnack has said that "the cause of the marvellous growth of the early church lay not in her apologists, apostles or martyrs, but in the faithful daily life of the average Christians." That is as true today as in the first century. But the modern church is facing problems of which the early church knew nothing. They cannot be met without organization,—the systematic intelligent use of the resources wrapped up in personalities. Ministerial leadership for today must be expressed

in the use of the forces which God has provided for our use, and among these forces perhaps the greatest of them, apart from the force which our Father himself provides in Jesus Christ through the Holy Spirit, is the men who have confessed his name and are willing to follow Christ into the work of the Kingdom.

[Over 25 years ago shortly after the editor and publisher of *The Expositor* was converted, I entered a Personal Worker's class conducted by the writer of the above article, who was then secretary of the Cleveland Y. M. C. A. He taught the Bible and methods of personal work. It is largely the result of his teaching that I am where I am and not a humorist on a daily paper. But the sole reason that the article is given the leading position in No. 1 of Vol. 17, is that it is the best treatment of the subject we have ever published. F. M. B.]

THE SHORT STORY SERMON

HENRY MONFORT CARY

The various studies of a seminary course are offered the young preacher as supplying the material for his message. His course in rhetoric is intended to equip him with an effective means of communicating his message. "Rhetoric is the art of effective communication by means of language." (G. R. Carpenter-Columbia.) Most preachers accept as the working out of that idea in connection with the work of the pulpit, the discourse compounded of exordium, theme, arguments and conclusion. The young preacher is told to be "clear, forceful, and elegant." The construction of a paragraph is explained to him. He is cautioned to be "explicit, specific, definite," and in general to avoid vagueness and weakness in speech. These rules are good and true like the syllogism in ratiocination, but like the syllogism, which "hangs loose at both ends," they do not cover the case. Argument, however "clear, forceful and elegant," has no prescriptive right to the whole opportunity offered by the pulpit. It has, indeed, the privilege and prestige of long possession, but in justice to the preacher and the people, it ought to be put in its place as one of the means, but not the only means of "effective communication by means of language."

One of the best means of "effective communication" is the short story, or the short summary of the long story or the play. The preacher's business is not to register in the minds of his hearers a cold conviction, but to establish in the hearts of his hearers a live sentiment ready for service. To do this there is no more "effective means" than the short story where a dead proposition comes alive as a person and a mere conclusion takes on the thrill of a dramatic denouement in a vital struggle or a crisis. For this reason a live hero will arouse more sentiment for the heroic than any argument for heroism; a real Christian, for the same reason, has always been the best argument for Christianity—just as a patriot does more to stimulate patriotic sentiment than any appeal for patriotism.

The use of the short story as a sermon is legitimized by two facts. The first fact is this—that in so far as the idea has been tried it abundantly makes good. An argument illus-

trated by a story will outlive any other argument in the mind of the hearer, and often the story is the only key to the memory of the argument. Every preacher has accepted the story in so far as it is an illustration built into the body of his discourse. It is everywhere admitted that the books having the largest circulation are novels and that short story magazines outstrip all others in the scope of their appeal. Probably every preacher's library has some book on the art of sermon illustration. Before me as I write lies such a book. It has many good features, but the introduction, wherein the author explains the place of illustration in preaching, is not one of them. It reveals unconsciously, I believe, why the short story is not more commonly used in the pulpit. This writer condemns utterly what he calls "anecdotal preaching" and then oddly enough, in the next paragraph, holds up to admiration probably the best known example of it in this country. He then proceeds to recognize the necessity for the story in the same breath with which he apologizes for that necessity. He reminds the preacher that "The congregation is not a congregation of scholars, theologians and philosophers"—and neglects to thank God for the same. Doubtless we could stand more scholars, but we are more than supplied with theologians and philosophers. "It is worth the while of preachers," says this man, "to study the psychology of their congregations and to condescend to that psychology." Any preacher who will "condescend" to tell a story as a concession to the feebleness of the general intelligence, will never use a short story sermon, and we cannot pretend to argue with him. To the preacher who has taken up in earnest the imitation of "the most intense life the world has ever seen," and the additional task of making others take it up and who is by consequence both human and alive, to the man who knows the grip of a moral story, who is not ashamed of the sob in his throat at a death unjustly brought about, or the thrill of suspense at a fine dramatic situation—to this kind of preacher this proposition will ring true—that his task is something bigger than to lodge a conviction in the mind of his hearer. His task is nothing less than to

capture the hearers' whole psychological mechanism—rational, volitional, emotional and fuse their activities in a live sentiment, a strong impression which has been driven home and will become the basis of his instinctive acts. Nothing less than this is what a preacher undertakes to "put over."

The regular rhetorical discourse does not cover the possible "effective means of communication by language." Its rules are too rheumatic. They do not apply universally. Take the matter of "clearness." In the effort to be clear most men become minute. They leave nothing to the imagination of the hearer. Every detail is painstakingly lined in. He stands, as it were, close in to his subject and works with a microscope. We do not advocate being purposely obscure, but we do advocate paying that effective tribute to the average intelligence implied in leaving certain things unsaid. It is well to back away from one's subject far enough to be out of the reach of details and thus free to view the matter in the large and in perspective. In dealing with the New Testament we have been deluged with textual preaching and denied contextual preaching. This passion for "clearness" has developed a common condition of myopia among many church men. The case is the same with elegance. Other things being equal, it should get the preference. In general, however, it is a good thing when it helps the preacher to make his impression—to put his message over. If it hinders it is bad. If it does not help it is useless. Give it the pragmatic test. Does it work? A man might better sacrifice elegance for the sake of a certain impression than to preserve it and fail. I do not mean the planned use of slang or vulgarisms. I mean such use of colloquialisms as one finds in the story of the "Parson of Panamint" (Peter B. Kyne, in *Saturday Evening Post*). That is a daring picture of what Jesus might do in a mining camp—the Jesus who thought it no disgrace to "sit down with publicans and sinners."

The second fact which legitimizes the short story sermon is Jesus' constant use of it. He used the short story more and with more skill than any great teachers the world has ever known—probably because he was the Great Teacher. He used the story even in dealing with the "scholars, theologians and philosophers" of his day and nation. He framed his reply to the most vital question ever asked him in a story which has been told in every language—the Story of the Good Samaritan. These stories of Jesus "belong to the world's 'little masterpieces' of fiction." Not only have they delighted the populace, but they have satisfied the severe standards of the academicians. With wonderful economy of effort he sets his characters before us as living men and women. His device is not to describe, but to show them doing and speaking, whether it be the Good Samaritan binding up the wayfarer's wounds, or the shepherd coming home rejoicing with the lost sheep on his shoulder, or the woman sweeping the house, or the unjust steward with his account books. He does not tell us that the prodigal said he would return to his father, but he lets us overhear the prodigal's spoken resolve.

Jesus not only tells stories but he tells them with the art of a great actor. "The back ground

is but lightly drawn, even in such a vivid scene as the prodigal feeding the swine; or it is omitted altogether, where, however, the convincing reality of the actors suggests it so truly that we are surprised to find on rereading that our imaginations have supplied so much. Here again is seen the magic of the artist; it is not what his imagination does for us, so much as what it is able to make our imaginations do for ourselves, that distinguishes from the dauber or poetaster, the painter or poet whom we love for making us so gloriously competent. Hence the wearisome inanity of most efforts to paraphrase the parables." I have quoted at large from Leonard's splendid but rare little book because it portrays Jesus so finely as the Great Story Teller. If the Master was not above appealing to the whole spirit of man through the story, it is but a shallow silly pedantry which would prevent our use of the same powerful means "of effective communication by means of language."

There are, therefore, two excellent reasons for the short story sermon, namely, that it has made good in so far as it has had a chance, and that Jesus used it constantly without apology. If these considerations do not suffice to establish the short story sermon as a legitimate and "effective means of communication," let two stories such as we have been talking about, settle the matter.

Both these stories appeared in different issues of a magazine which clergymen seldom see,—*Good Housekeeping*. The first one is a short summary of a great play and the other is a short story by the author of the "Circuit Rider's Wife," Corra Harris. The issues in which they appeared were the February and the May issue respectively. The first story deals with the moral aspect of the whole question of war from the Divine side. Nothing is harder to establish. This war is being fought on such big lines that it spreads out far beyond our power to visualize or realize. We are not accustomed to think of destruction of life in seven figures and destruction of property in ten figures. The mind and conscience is numbed by this unprecedented call upon its sympathy. The story is the most powerful weapon yet offered with which to penetrate to the quick of this numbed conscience. With the power of a prophet the author of "Across The Border" carries us to a thought distance where we can get the necessary perspective and see this war from God's point of view. The story ought to be told in every pulpit. The other story is called "Justice!" It deals with the other question which has come up through much tribulation and now will not down—the part that women must play in the future of government. The story touches with a contact of very high voltage the other questions—alcoholism and the social evil. This, too, should be told in every pulpit.

The task of learning to tell the story remains. It is not a gift but an accomplishment, not something that "comes natural" but something to work towards and at last attain as the fruit of hard trying. Corra Harris' story—"Justice," or Will Payne's story—"Sanctuary" (Oct. McClure's—1914) are good stories to begin with. They both have a message. They are both easy to learn. They both have action and move fast. Before the event, analyze your

story, pencil in hand. Underline the parts you wish to stress. Put a luminous marginal warning against the lines that contain the "punch" in your story—every story with a purpose puts that purpose over somewhere in a trenchant sentence. Take the magazine into the pulpit with you, remembering only not to substitute a reading for a sermon, but use it freely. For

your own comfort remember too that it takes a good deal of spoiling to kill a good story, so that even though your telling does not run smooth the first time you will be listened to and the message wrapped up in the folds of your unfolding plot will reach home as safely as any message you ever sent over the desk.

PERSONAL EVANGELISM

How 25 Churches Won 1,700 to Christ in 8 Weeks

Luther E. Todd, D. D.

I. THE PLAN.

On November 16, 1913, I left the city of St. Louis. On the same train was Rev C. E. Ames, executive secretary of the Church Federation of St. Louis. During the three hours that we sat together, Mr. Ames talked of "Church Federation," and I spoke of "One to Win One" or "Campaigns of Personal Evangelism." We agreed that each had a good mount, which led me to suggest that the two be worked together. Mr. Ames might call a meeting of the executive committee and suggest to them that the Church Federation launch a great One-to-Win-One Campaign; that all of the more than two hundred Protestant churches of the city be urged to endeavor by individual work for individuals, to win, during the Lenten period, a thousand or more souls for allegiance to Jesus Christ and membership in the churches; that those won be received into membership in the respective churches on Easter Sunday.

As a result a special conference of pastors was held at Christ Church Cathedral, attended by ministers of every Protestant denomination in the city. The idea was presented by the president of the Church Federation, and after discussion was unanimously adopted.

A week later a mass meeting was held for all the denominations at the Third Baptist Church. Over a hundred ministers and two thousand people represented the various churches. The assembly adopted the following resolution:

"Realizing the great need of an awakening of interest among our churches in personal service and evangelism;

"And believing that the time is opportune for a simultaneous campaign in every church, with the definite object of bringing people to acknowledge Christ as Lord and Saviour, and into fellowship with the church of their choice;

"Resolved, That trusting in God's leadership, we endorse the plan of a simultaneous campaign in our churches during the period between Sunday, February 22, 1914, and Sunday, April 12, 1914;

"That we are willing to co-operate in such a movement, and that the ministry and laity of the city be urged to earnest prayer that the Holy Spirit may lead in the planning;

"That the Christian people of St. Louis be asked to give as large a proportion of their time to personal service as possible during the six weeks of the campaign, even to the sacrifice of private interests;

"That we ask the Church Federation of St. Louis to aid the movement in inspiration and suggestion, so that as far as possible all of

our St. Louis churches shall heartily join in the campaign."

Shortly after this, the writer, appointed by the program committee of the Preachers' Meeting of the Methodist Episcopal Churches, South, to prepare a plan of action for the Lenten Campaign, presented the following, which was later adopted by every denomination in the city.

The Purpose:

(1) That the pastors of the twenty-five M. E. Churches, South, of the St. Louis district project simultaneously a forward movement to win 1,000 or more persons for allegiance to Jesus Christ and active affiliation with the church.

(2) That this be in the form of individual work for individuals, utilizing the regular services of the church and having only such other special services as may be necessary in carrying forward the personal work campaign. Provided that any pastor shall be at liberty to co-operate along lines of his choosing.

(3) That the campaign begin on February 15th and continue for eight weeks, culminating on Easter Sunday, at which time those who have been won shall be received into full membership in the respective churches.

(4) That a great inspirational meeting be held at Centenary Church preceding the opening of the campaign on February 15th. Each pastor to make special effort to get all stewards, Sunday School officers and teachers, Epworth League cabinets, officers of any other societies in his church, and any other members of his church possible, in attendance. The choirs of our churches to be urged to attend and lead the great gathering in gospel hymns.

Organization:

(1) **Finding the Old Paths.** Each pastor to exhort his people in every regular service from now until the opening of the campaign on subjects calculated to stir the members to a deeper consciousness of the God of our Fathers, and to a more definite and practical loyalty to Jesus Christ.

(2) **Recruiting the Laborers.** Each pastor to present to his congregation on Sunday, February 15th, a carefully prepared and enthusiastic sermon on the subject: "Individual work and 1,000 for Christ." At the conclusion of the sermon, call for volunteer personal workers to make every effort to win one, or more, for Christ and the church during the campaign. Get the volunteers to sign a worker's card. We suggest the card on following page.



ST. LOUIS METHODIST CHURCHES (S)
WIN-ONE-TO-GET-ONE-THOUSAND
LENTEN CAMPAIGN

PERSONAL WORKERS' COVENANT.

I commit myself as in hearty accord with the above named campaign and I pledge, during its operation, to work faithfully and personally

TO WIN ONE PERSON OR MORE,
FOR ALLEGIANCE TO CHRIST
AND MEMBERSHIP IN

SIGNED _____

ADDRESS _____

(3) Locating the Harvest Field. Each pastor on both sides, one side for those coming by letter, and the other side for those coming on profession of faith:

a) Get the congregation, from time to time, to fill out cards furnished by the pastor, and having blank spaces for prospective cases. A card for index file, setting forth needed facts is suggested:

PROSPECT CARD

NAME _____

ADDRESS _____
(STATE HERE WHY YOU CONSIDER ABOVE NAMED AS PROSPECTIVE)

(b) Make a careful record of the Sunday School, getting exact religious information, not only of the scholar, but of every person in the scholar's family. There are more people not affiliated with the church, yet represented by the children in our Sunday Schools, than we have enrolled in our Sunday Schools. A loose-leaf sheet with blanks to be filled out, is suggested as a help in securing the desired information. When these sheets are properly filled out, they can be filed, according to classes, in a loose-leaf book.

SUNDAY SCHOOL INFORMATION

SCHOLAR'S NAME _____ AGE _____ ADDRESS _____

MEMBER OF _____ MEMBER OF
WHOSE S. S. CLASS _____ WHAT CHURCH _____

SCHOLAR'S FAMILY

NAMES	AGE	ADDRESS	MEMBER OF WHAT CHURCH
Father	_____	_____	_____
Mother	_____	_____	_____
Brother	_____	_____	_____
Brother	_____	_____	_____
Brother	_____	_____	_____
Sister	_____	_____	_____
Sister	_____	_____	_____
Sister	_____	_____	_____

NOTE I.—Blank lines above are for any others in scholar's family.

NOTE II.—Omit age of parents but give it in other cases.

NOTE III.—Be sure to state name and location of Church when one belongs

(c) In community districts it will be advisable, in some cases, to secure names by canvass, if possible.

(d) The pastor, or his personal representative, will be able to locate a surprising number of "Prospects" by visiting in the homes of the present members, and taking a complete religious census of same.

In these and other ways a great number of

names can be secured. These names should be carefully placed on Prospect Cards. Let the card give every information obtained concerning the name it bears.

(4) Tools for the Workers.

(a) Each pastor, if possible, should have a good stenographer during the campaign. He should also have a mimeograph, and such simple filing devices as are necessary in handling the cards which have been suggested. With these helps the wide-awake pastor can command the field.

(b) It is well that the personal workers be provided with a card for the acknowledgment of those won. We suggest a card that has been used with splendid results. This card is printed

ST. LOUIS METHODIST CHURCHES (S)
WIN-ONE-TO-GET-ONE-THOUSAND
LENTEN CAMPAIGN
ACKNOWLEDGMENT CARD

(For use by those people who have never expressed faith, or who are not connected with the

I hereby profess faith in Jesus Christ as my Savior, and hence will serve Him as best I can.

I desire to become a member of the _____

and will be present on Easter Sunday, April 12th, to be received into full membership

(NOTE: When this card is signed, return to the pastor immediately.) Signed _____

Address _____

Worker.

ST. LOUIS METHODIST CHURCHES (S)
WIN-ONE-TO-GET-ONE-THOUSAND
LENTEN CAMPAIGN

ACKNOWLEDGMENT CARD

(For use by those who hold unplaced church letters, or who are entitled to such letters by Churches with which they do not or cannot affiliate.)

I hereby express my desire to become a member of the _____

I will make every effort to attend the reception service on Easter Sunday, 12th, that I may be received into full membership with the large class at that time

(NOTE: When this card is signed return to the pastor immediately.) Signed _____

Address _____

Worker

(c) There are many effective helps for personal workers which can be had at any church supply house, at prices as low as five to ten cents per copy, if purchased in dozen lots. Personal workers should be supplied with these.

(d) Every person who signs an Acknowledgment Card should be provided, during the week just preceding Reception Day, with a simple badge that he may be recognized by the ushers and conducted to the seats reserved for the class to be received.

(5) Abandon to the Work. Each pastor and his church to think and work nothing but campaign during the time set. Entertainments of every nature should be strictly denied during the campaign. The membership of every congregation should come quickly to know that the church is fixed in "this one thing I do." Every regular preaching service, Sunday School, young people's meeting, prayer meeting, etc., to be alive with campaign thought and purpose. The success of the whole plan will depend largely upon the abandon with which the pastors go forth as leaders.

Committees:

The following committees are suggested as necessary:

(1) **Committee on the Whole.** The pastors of the churches to be a Committee on the Whole, to which all matters relating to the campaign shall be referred for counsel.

(2) **Committee on Bi-monthly Paper.** A committee of three pastors to be appointed to issue a bi-monthly sixteen-page paper, to be known as "The Lenten Evangelist." This paper to contain inspirational paragraphs and reports of progress from the various churches. A sufficient number of copies of the paper to be sent to each church regularly for free distribution, and the expense to be met by assessment on the churches.

(3) **Committee on Publicity.** A committee of three pastors shall be appointed to have general charge of the publicity as referred to the city papers and any others.

(4) **Executive Committee.** A committee of seven pastors shall be appointed and known as the Executive Committee. The duty of this committee shall be to suggest, from week to week, to the Committee on the Whole, such things as are calculated to further the success of the campaign. This may seem superfluous, but we should remember the adage, "What's everybody's business is nobody's."

Our Opportunity.

Our churches are now facing the grandest opportunity that has been presented in years. We are all the time winning little victories, but now we should win a big one. Let us remember that practically all the Protestant churches of St. Louis will be engaged in this campaign, and we should feel ashamed and humiliated if we fail to make a creditable showing when the returns are in.

II. STIRRING THE MINISTERS.

The church moves as her ministers move. If there is to be a revival of interest in the pew, it must be in the pulpit first. Therefore, we started our proposed Lenten Campaign right by beginning with ourselves.

The regular weekly meeting of the ministers became a trysting place with the Lord Jesus. These meetings throbbed with religious fervor. The very atmosphere of the meeting place seemed charged with the Spirit's presence.

It was thought wise to have some definite discussion of our plan, that the ministers might be thoroughly prepared as leaders of the movement. Therefore, the Reverend Charles W. Tadlock, pastor of Centenary Church, was appointed to present to our meeting this paper on "Preparation."

Preparation.

Charles W. Tadlock.

Our success will be in proportion to our preparation. Therefore, every pastor should so master the plan that when the campaign is on, he will be a wise general, directing the forces under his command in the most orderly and effective manner, and thereby achieving the largest possible good.

In our preparation we should also seek to create an attitude of expectancy. The fact that all of our churches are to engage in this effort at the same time will help in this direction. Our slogan should be that of the great missionary, William Carey: "Expect great things from

God; attempt great things for God." One of the chief difficulties we have to face in all of our work is a lack of expectancy. We shall have made a good start toward success, if during these days of preparation we can lift the church to the point of expectancy, for not until the church reaches this point will it likely undertake great things for God.

Another important part in making our preparation is creating a spiritual atmosphere and climate. The organization is important, but it should not be worked as though it were a machine to manufacture church members. We are seeking that end in all of our work, it is true, but the great need of the hour is an awakened church, that will make every member a center of spiritual contagion. Jesus had no powerful organization through which and by which to promote his kingdom in the world. His influence was personal. We must seek to bring our people into such intimate relations with the Master that their hearts will be filled with a mighty compassion. When this compassion fills the heart, the natural thing is for Andrew to find his brother and bring him to Jesus.

How are we to bring about this condition? First, let the pastor be sure of his own consecration, and then let him roll the burden of the campaign upon the hearts of his people. Our own earnestness will be a source of inspiration to our people, for they will not likely be moved to effort in any large way unless they see that our work is stained with the very blood of our souls. Our interest in the unsaved must be such that it expresses itself to God in a form that makes our brother's needs our own. "Lord, have mercy upon me, my brother is unsaved," should be the burden of our prayer.

And then the plan of campaign, and the end we seek, must be put upon the hearts of the people—every Sunday School teacher, officer, leader, and, if possible, every member. Thus will our churches become indeed militant, not satisfied to hold the forts, but rather capturing the forts where sin is fortified, and regaining the sacred treasures of our Lord.

John Geddie left the Island of Aneityum after twenty-five years of service, and the people framed these words and hung them in the church he built and which he had taught them to love: "When he landed in 1848, there were no Christians here. When he left in 1872, there were no heathen." May it be said of our churches, after this campaign, that there are no inactive or unawakened members, but that all have come again to live a life of deep joyousness and triumphant faith!

We must not forget that prayer should have a large place in our preparation. We and our people must wrestle with the Angel of the Lord until we have power with God and with man. Therefore, we must exhort our people to pray without ceasing. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." This is Christ's challenge to the church. If we will throw ourselves out on this one promise, and become all that it demands, we shall witness again the coming of our Lord in power. Jesus had a program of service for his disciples, but he would not let them go out until they were endued with power from on high. "Lift up your eyes and look on the fields, for they are white already to harvest. The harvest truly is plen-

teous, but the laborers are few. Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." They looked upon the fields and as they looked, they prayed, and as they prayed, the Spirit of God laid hold on them with a mighty compassion that thrust them out into the fields. This should be our method. Jesus carried the burden of the world's redemption on his own heart until he could prepare others to share it with him. He then rolled it upon twelve men, and then upon the seventy, and finally upon the entire Christian world.

The pastor should keep in close touch with the personal workers, encouraging them and helping them through the difficulties which they will necessarily encounter. Bible reading and prayer should have a large place in the worker's life, for from God and his Word are we to receive power and wisdom. It would be well to put into the hands of the workers such helps as will make them more efficient. Booklets containing helpful instructions to personal workers, and passages of Scripture suitable to the various conditions and needs of the unsaved, have been compiled by Mr. Chapman, Mr. Torrey and other evangelists. Copies of "Won by One" may be obtained for \$1.50 per dozen, or \$10 per 100, from F. M. Barton, Publisher, Cleveland, O. These booklets will be of great help to those who have never tried to win souls to Christ through personal work. If possible, the pastor should have meetings with the workers, in which matters of interest concerning the campaign should be discussed. But above all, they should pray for the presence and power of the Holy Spirit, for without him we can do nothing.

Let us remember our motto: "By this sign (the sign of the Cross) win at least 1,000 souls." "The Cross," says Bishop McConnell, "is the exposure of the most sensitive life-center in the universe—even the heart and conscience of God." If we can lift up the heart of the suffering God to the gaze of his infinite compassion, they will come to our altars, and the cry of the penitent will again be heard: "God be merciful to me, a sinner."

* * *

One week after the paper on "Preparation" one on "Operation" was read by the Reverend Marvin T. Haw, pastor of St. Paul's Church.

Operation.

Marvin T. Haw.

The world was never so organized as now. Especially is this true in business and social circles. It is not only a tendency of the times, but it is also a stage of development, logical and necessary. It is mankind becoming a brotherhood. It is the kingdom of God forming on earth: "Order is the first law of heaven." Machine-like organization of mankind, accurate, efficient and dependable, is the only hope for order and progress.

Paul, among the apostles, was pre-eminently successful as an organizer. John Wesley, among the reformers, was an organizer; contrast his work with that of the more brilliant and attractive Whitefield. William Booth, of the Salvation Army, was the greatest organizer of his day and the greatest benefactor; by this very quality he became a man of apostolic measure. Spurgeon was a man of impressive personality, but he lives today by the organiza-

tions which he formed; few churches have ever been organized as was his. Moody, among evangelists, was an organizer and he abides in an undying influence. Russell Conwell has perhaps the largest congregation on the continent, and likely the most thoroughly organized one.

Stop saying that we have too much machinery; better say that we have not enough skilled men to operate the machinery necessary to cultivate the church field. The outcry against machinery in the church, as in agriculture, is the result of ignorance and inefficiency. When I was a boy they burned reapers and steam threshers in the field. They have gotten over it in labor circles. It is only in church circles that the machine-breaking prejudice remains.

Wilbur F. Crafts has investigated some of the Billy Sunday meetings, to learn that only where churches followed up with thorough organization, were the results conserved.

Another objection:—"I can't operate another man's machine." But this is just what 99 out of a 100 of us do. Did you invent your own typewriter? One man says: "I don't understand this machine and I can't operate it." Does your wife understand the mechanism of her sewing machine? Does John Doe understand the secrets of a gasoline engine? Yet yonder he goes forty miles an hour in his little Ford.

Don't balk on originality—or mechanism. Operation is our function. A large per cent of the machinery of the world is operated by people who understand but little about it; notwithstanding they make it hum and yield a profit.

What right has a man, without the power of organization and leadership, to be at the head of an institution of social significance and unlimited opportunity, if he can not operate the necessary machinery? No more right than an honest, painstaking toiler, well-meaning but inefficient, has to be at the head of a shoe factory. The minister of today is more than an exhorter and a model of piety. He is the head of an institution, a battleship fighting for the King. He must be more than a crack shot and a gunsmith. He is a captain in full charge.

What machinery have we? First, a survey: The Sunday School blanks provide for a survey of the field that lies unexplored all about us. We surely can welcome that part of the program. Second: An enlistment of personal workers. This we owe to our people for their own welfare and for the progress of the work. Third: A personal appeal, within a limited but entirely reasonable time, to all available men and women to enter into fellowship with the people of God in bringing the kingdom. Lack of system and laborers has left thousands under the shadow of our churches without proper personal attention in the things of salvation.

This is the simple machinery necessary to an adequate endeavor to comply with our orders to give the gospel to every creature.

If any one fears the movement as superficial, let him assort and carefully train the workers. No one could find better or more necessary employment. Furthermore, there are immense possibilities in the preparation of applicants and the development of new members. Every man is open to follow his own convictions in this matter.

A city-wide, simultaneous campaign creates a momentum and an enthusiasm that will help

at every point. It amounts to an awaking.

This campaign brings the preacher face to face with his life work. It tests him at every point. It means work. It will call for devotion, prayer, skill, and alertness. It will burn nerve tissue. It will greatly increase our own tasks. In our city there is one-third of our population who know little of our religion and appear to care less. It would seem to an angel, doubtless, a reasonable service to project annually a searching, earnest, well-directed campaign to get the last man. It should certainly appeal to us as messengers of the Cross.

* * *

From these initial meetings the pastors went forth with determined purpose to lay the matter on the hearts of their people with such emphasis as to make possible the winning of one thousand souls.

III. AWAKENING THE CHURCH.

Until now practically all preparation for working the plan had been confined to the pastors themselves. This was as it should have been. No minister can lift his church to a height which he does not occupy. There is many a pastor scolding his people for not doing certain things, when in truth he should be scolding himself. The preacher must have personal evangelism in his blood before he can hope to have it in his people. This is why these pastors tarried, and consulted, and prayed.

In every pulpit there was a voice, calling the church to a higher God-consciousness, and to a more definite and practical Christ-fidelity. As the fire-touched lips began to speak, the conscience-stricken church began to awake, and all around could be heard the pleading cry: "Here am I, send me."

God's fires were burning; God's mills were grinding; God's people were turning unto him.

An example of the effort on the part of the pastors to awaken the church is found in the following topics for services used by the Rev. E. T. Clark:

January 25th—"A Programme of Aspiration."

January 28th—"A Programme of Sacrifice."

February 1st—"A Programme of Activity."

February 8th—"A Programme of Efficiency."

February 11th—"A Programme of Conservation."

I sought to continue the awakening process at my own church by the following study of Ruth the gleaner:

The Gleaner.

"I pray you, let me glean and gather after the reapers among the sheaves." Ruth 7:7.

The Book of Ruth tells of a famine in the land of Judah, and a man by the name of Elimelech, and his wife and their two sons, left the country on account of it and went to Moab. The two sons married daughters of the Moabites, Orpah and Ruth. After a time, the sons died. Naomi, the mother of the sons, heard that the famine had passed in the home country, so she decided to return. Her two daughters-in-law clung to her and wanted to go with her, but Naomi told them to remain in their own land, for she had no more sons to give them for husbands. Orpah was persuaded, and decided to stay with her own people. But Ruth replied in the beautiful words that we have all learned, and love so much: "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and

where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God." Naomi consented and accompanied by Ruth returned to her kinspeople in Bethlehem of Judea.

When they arrived in the home land it was the time of the barley harvest in the fields of Boaz, the kinsman of Naomi. Ruth requested to be permitted to glean in the fields after the reapers. She was permitted to do this, and afterwards she met Boaz and eventually became his wife, and from that union there was born Obed, and Obed had a son who was named Jesse. Thus began the line from which Christ came.

I. What Reasons Moved Ruth to Become a Laborer in the Barley Harvest?

I have told you this story to get a practical truth that will fit us in our present day. I find myself wondering what was her motive? Why did she do it? As I ask the question, I find a number of answers coming to me.

(1) **She wanted to do something to express her appreciation and gratitude to Naomi.** Ruth felt if she went out in her kinsman's barley field, that she would show her appreciation to Naomi.

I think this is a good motive for us in the matter of Christian service in our day. To show that we appreciate the fact that the Lord has lifted us up, and put a new song in our mouths, and given us a new vision of things, and filled us with joy and peace, let us go forth into his harvest field, and try to bring others to him. The leper who was cleansed of his disease, the Gadarene who had the demons driven out of him, and many others that were lifted up by the Christ, could never have done enough going about among other people to tell them the story about the great Physician and the wonderful Healer.

We, today, have come to think that the church house is a comfortable corner to sit down and wait for somebody who is to minister to us. This is not Christian. It is not the first step in following the Lord Jesus. Real Christianity is feeling so intensely the obligation to do something for Christ that we are compelled to go into the highways and hedges to find the people who are without him, and give them the glad news in such a way that they shall come to be his followers. O, that we might appreciate our Christ so much that we would find ourselves going forth into his harvest field!

(2) **She saw the necessity.** If you know anything about a harvest field, you understand that it is a very critical time when you are trying to gather the sheaves. If you do not get them within a certain number of days, the sheaves are likely to become over-ripe and the grain will be wasted. It is necessary that every force be used in these few days to harvest the grain properly. If we examined the harvest field of Jesus Christ in the world today, would we not find there is absolute necessity for us, as his laborers and followers, to go forth and assist with his harvest?

Do you know that, in 1912, the 22,000,000 Protestant people in this country gained only 450,000 others? Do you think they worked themselves overmuch? In the same year, the largest Protestant denomination in this country gained a net increase of only one-half of one per cent, and all the Evangelical churches in this country gained one and four-fifths of one

per cent. And here is something worse still: The Protestants and the Roman Catholics, combined, gained only 631,400 communicants, and at the same time there were 1,149,000 foreigners, without Christ, who came to us. This doesn't say anything about our own natural increase in population. So when we stare these figures in the fact, it ought to convince us that there is necessity in the Lord's harvest field for somebody to volunteer to go out as a reaper of souls. The Church Federation of St. Louis reports that approximately one-half the population of this city is unchurched.

Some people say: "I can't get up any enthusiasm for the foreigner." Well, I think you might get up a little for your own sort. Can you get up any enthusiasm for your father? For your husband? For your wife? Can you stir up any anxiety for your children that are unsaved? Suppose you look in your homes, and see what you will find. You have been saying that you believe in the Lord Jesus Christ, and that one is not safe if he lives without him, and yet within your own family circle there are those who are absolutely unsaved, and you haven't said a word about it.

I surely believe that we can easily assemble at least 1,000 names of people that are without Christ, by simply working our own organizations as we ought. I believe we can get from our Sunday School, and from our membership, and in the homes which these represent, at least 1,000 cases that come directly in touch with us, and who ought to be won for Jesus Christ. In God's name, I ask you to see the necessity and the waste that is taking place in the harvest field of our Lord, and see it so plainly that we will not be able to rest, or to find peace, until we go forth to work for Jesus Christ as personal evangelists.

(3) **She wanted peace of mind.** I am quite sure that Ruth was a character who could not be satisfied unless she was doing something. There is a sacred joy that comes from active service. When we go forth and give a reason for ourselves as Christians, when we apply ourselves in a definite, practical way, there is a joy that comes to us that we cannot otherwise know. There is nothing comparable to the joy that comes to a Christian worker who goes out to work for the Lord Jesus Christ.

O, my church, if you want to be happy, and rejoice in your religion, and get some satisfaction out of it, come with me, and let us go in the name of Christ, and take the homes of this community for his sake!

II. The Manner of Ruth's Going.

(1) **She went very willingly.** She threw herself into the place of necessity and said: "Let me! Let me!"

Do you know what wears out the ministers? It isn't going out in the highways, and seeking the people, and leading them to Christ. It isn't study. It is that he must stand before the people and persuade and plead and beg them to do what they ought to do without any begging and without any pleading. And I am praying for a church that will feel and understand the thing that ought to be done, and willingly, voluntarily do the thing that Christ wants done.

(2) **She did not seek the chief position.** She said: "Let me glean and gather after the reapers." All she asked was a place to do something in the harvest field. There are some pro-

fessedly Christian people who practically say: "Unless I can be a leader, unless I can have responsibility, unless I can stand out prominently before the people, and be seen of men, so that they will honor me, I am not going to work; I am not going to serve. If you want me to do anything, put me in a high place."

(3) **Ruth didn't criticize the things the others did.** She didn't say that this was a mistake, and that was wrong. She went right along at her own work with no criticism to make of the other reapers.

None of us do everything right all the time. We all make mistakes. A business man makes mistakes sometimes. We all do. So we should not be surprised if, in working for Jesus Christ—since we are human beings—we sometimes blunder, but don't let us stop the mighty company of God's great harvesters; let's not stop it all because we sit by the way and criticize.

(4) **Ruth worked right along to the end of the day.** There was not a going-forth for a minute, and then a quitting for an hour; there was reaping during the whole long day. That's what we want in our church. Not spasmodic service; not service that just starts up today, like the fire-fly in the night, for a time and then dies; but a service that is everlastingly at it.

We are coming into an hour when God's people are to learn that we are to be personal evangelists every day in the year, when the opportunity is presented. And when the church shall come into this big consciousness, the kingdom of Jesus Christ is going to come among men!

(Continued in November and December, "Locating the Harvest" and "Recruiting the Laborers" will be the subjects carried in the November issue.—Ed.)

A True Justice of the Peace.

1 Cor. 6:1-8; 1 Pet. 3:9; 1 Thess. 5:15.

There lived in Soerup, Schleswig, a pious farmer who on one occasion proved to be true justice of the peace. Two men in the village had a great quarrel, which seemed destined to end in a long drawn-out and costly litigation in the court, since every effort to arbitrate failed. The farmer invited these two and several good friends of both parties to meet at his home. When they had arrived, he said: "Dear friends and neighbors, when our forbears were about to undertake such a serious task as we have before us, they were accustomed to pray. Let us do now as they did." He then folded his hands and prayed the Lord's Prayer and all joined in from the "our Father" to the "Amen." "Now, friends," he then said, "are you really determined to go to law regarding your differences?"

The prayer had been spoken with such feeling that all present were moved and both parties to the quarrel answered at once: "No, no, we will lay our quarrel by." And so it was done. No justice of the peace could have done better than this simple farmer did.

The Need of Trained Leadership.

Six pounds of steel are needed to make an axe. Six pounds of steel do not constitute an axe. Shape and edge and polish are needed. Training is needed for completeness in Christian character and service.—Marion Lawrance.

THINGS WHICH CANNOT BE SHAKEN

REV. JOHN HENRY JOWETT, D. D.

Text: "Things which cannot be shaken."
Heb. 12:27.

There are seasons in life when everything seems to be shaking. Old landmarks are crumbling. Venerable foundations are up-heaved in a night. Guiding buoys snap their moorings, and go drifting down the channel. Institutions which promised to outlast the hills collapse like a stricken tent. Assumptions in which everybody trusted burst like air-balloons. Everything seems to lose its base, and trembles in uncertainty and confusion.

Such seasons are known in our public life. One day our circumstances appear to share the unshaken solidity of the planet, and our security is complete. And then some undreamed-of antagonism assaults our life. We speak of it as a bolt from the blue! Perhaps it is some stunning disaster in business. Or perhaps death has leaped into our quiet meadows. Or perhaps some presumptuous sin has suddenly revealed its foul face in the life of one of our children. And we are "all at sea." Our little, neat hypotheses crumble like withered leaves. Our accustomed roads are all broken up, our conventional ways of thinking and feeling; and the sure sequences on which we have depended vanish in a night. It is experiences like these which make the soul cry out with the psalmist, in bewilderment and fear, "My foot slippeth!" His customary foothold had given away. The ground was shaking beneath him. The foundations trembled.

And such seasons are known in a life of nations. An easy-going traditionalism can be overturned in a single blast. Conventional standards, which seemed to have the fixtures of the stars, are blown to the winds. Political and economic safeguards go down like wooden fences before an angry sea. The apparently solid structure begins to dissolve. The customary foundations of society are shaken. We must surely have had such experiences as these during the past few weeks, and more especially during the last few days. What was unthinkable has become a commonplace. The impossible has happened. Our working assumptions are in ruins. Common securities have vanished. And on every side men and women are whispering the question, Where are we? We are all staggered! And everywhere men and women, in their own way, are whispering the confession of the psalmist, "My foot slippeth!"

Well, where are we? Amid all these violations of our ideals, and the quenching of our hopes, in this riot of barbarism and unutterable sorrow, where are we? Where can we find a footing? Where can we stay our souls? Where can we set our feet as upon solid rock? Amid the many things which are shaking what things are there which cannot be shaken? I wish this morning to explore the Word of God, to recall one or two of these assurances in order that we may stay our souls upon them in the terrible strain and uncertainty through which we are passing, and in which we may have to live for many succeeding days.

I. "Things which cannot be shaken." Let us begin here: The supremacy of spiritual forces cannot be shaken. The obtrusive cir-

cumstances of the hour shriek against that creed. Spiritual forces seem to be overwhelmed. We are witnessing a perfect carnival of insensate materialism. The narratives which fill the columns of the daily press reek with the fierce spectacle of barbaric labor and achievement. And yet in spite of all this appalling outrage upon the senses, we must steadily beware of becoming the victims of the apparent and the transient. Behind the unchartered riot there hides a power whose invisible energy is the real master of the field. The ocean can be lashed by the winds into indescribable fury, and the breakers may rise and fall in crashing weight and disaster; and yet behind and beneath all the wild phenomena there is a subtle, mystical force which is exerting its silent mastery even at the very height of the storm. We must discriminate between the phenomenal and the spiritual, between the event of the hour and the drift of the year, between the issue of a battle and the tendency of a campaign. All of which means that "While we look at the things which are seen, we are also to look at the things which are not seen." Well, look at them.

The power of truth can never be shaken. The force of disloyalty may have its hour of triumph, and treachery may march for a season to victory after victory; but all the while truth is secretly exercising her mastery, and in the long run the labor of falsehood will crumble into ruin. There is no permanent conquest for a lie. You can no more keep the truth interred than you could keep the Lord interred in Joseph's tomb. You cannot bury the truth, you cannot strangle her, you cannot even shake her! You may burn up the records of truth, but you cannot impair the truth itself! When the records are reduced to ashes truth shall walk abroad as an indestructible angel and minister of the Lord! "He shall give his angels charge over thee," and truth is one of his angels, and she cannot be destroyed.

There was a people in the olden days who sought to find security in falsehood, and construct a sovereignty by the aid of broken covenants. Let me read to you their boasts as it is recorded by the prophet Isaiah: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves." And so they banished truth. But banished truth is not vanquished truth. Truth is never idle; she is ever active and ubiquitous, she is forever and forever our antagonist or our friend. "Therefore thus saith the Lord God * * * your covenant with death shall be disannulled, and your agreement with hell shall not stand: * * * and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Thus saith the Lord! We may silence a fort, but we cannot paralyze the truth. Amid all the material convulsions of the day the supremacy of truth remains unshaken. "The mouth of the Lord hath spoken it."

II. "Things which cannot be shaken." What is there which cannot be shaken? The passion

of freedom is a spiritual force which abides unshaken. The passion of freedom is one of the rarest of spiritual flames, and it cannot be quenched. Make your appeal to history. Again and again militarism has sought to crush it, but it has seemed to share the very life of God. Brutal inspirations have tried to smother it, but it has breathed an indestructible life. Study its energy in the historical records of this Book or in annals of a wider field. Study the passion of freedom amid the oppressions of Egypt, or in the captivity of Babylon, or in the servitude of Rome. How does the passion express itself? "If I forget thee, O Jerusalem, may my tongue cleave to the roof of my mouth, and may my right hand forget her cunning." Study it in the glowing pages of history of this country, that breath of free aspiration which no power of armament, and no menace of material strength was ever able to destroy. The mightiest force in all those days was not the power of threat, and powder, and sword, but that breath of invincible aspiration which was the very breath of God. And when we gaze upon stricken Belgium today, and look upon her sorrows, and her smitten fields, and her ruined cities, and her desolate homes, we can firmly and confidently proclaim that the breath of that divinely planted aspiration, her passion of freedom, will prove to be mightier than all the materialistic strength and all the prodigious armaments which seem to have laid her low. It is a reality which cannot be shaken.

There are other spiritual forces which we might have named, and which would have manifested the same incontestable supremacy; there is the energy of meekness, that spirit of docility which communes with the Almighty in hallowed and receptive awe; there is the boundless vitality of love which lives on through midnight after midnight, fainting and unspent; there is the inexhaustible energy of faith which holds on and out amid the massed hostilities of all its foes. "And at midnight Paul and Silas sung praises unto God." You cannot defeat spirits like these, you cannot crush and destroy them. You cannot hold them under, for their supremacy shares the holy sovereignty of the eternal God. "Not by might, nor by power, but by my spirit, saith the Lord;" and these spirits, the spirit of truth, the spirit of freedom, the spirit of meekness and love, are in fellowship with the divine Spirit, and therefore shall they remain unshaken.

III. Look again over the field of "things which cannot be shaken," amid all the boastful and callous materialism of our time, and consider this: The law of moral retribution cannot be shaken. Whatever is happening just now on the continent of Europe cannot for one moment abrogate or shake the eternal law that unrighteousness is rottenness, and that iniquity is disease. Nothing that is happening can bribe the nature of things and interfere with the dire and deadly sequence of cause and effect. And what is the law of moral retribution? It is this: "The wages of sin is death." Nothing can shatter that. By no possible device or expedient, and by no brilliancy of momentary triumph can we cheat that law, and escape the long reach of its inevitable process. "The wages of sin is death." Not a death far-away removed, which allows a long interval of

undisturbed vitality. The invasion of death is immediate. The entrance of death is coincident with the sin. This kind of death is not a final crisis, it is a present process, it is not a swift annihilation, it is a sure decay. When we sin, our nobler powers at once begin to die, our nobler strength begins to waste. There is no escape from the sequence. "The wages of sin" is coma, callosity, benumbment, death. Every sinful deed houses its own nemesis, and the nemesis becomes active at once. Nay, we may give the statement a more piercing inwardness still. Every iniquitous thought and purpose harbors its own nemesis, its own hostile and destructive germ, a germ which proceeds to immediate consumption. When we sin something dies, the nobler man or woman shrinks and shrivels, and is despoiled of some of the forces of vitality. That is the law of moral retribution. Study that law of retribution in the recorded history of King Saul. You can watch the gradual process of benumbment, like a creeping paralysis, stealing over the soul. Study that law in the tragedy of Macbeth. It would not be impertinent, from the standpoint of our present thought, to describe the entire narrative as the record of the dying of Macbeth. Or study the law in the wonderful pages of Richard III. In that great drama, as also in Macbeth, the outer activity increases as the inward vitality shrinks. Nay, now and again there are spasms, or even seasons, of seeming triumph, while all the time you can almost see the fell law at work, dismantling the soul, drying up its vital energies, and holding it in the clammy grip of inevitable and unbridled death. "The wages of sin is death;" amid all the tremblings and the uncertainties of life that law remains unshaken.

And the law applies, with equal inevitableness, to the individual and the nation. "The wages of sin is death." That is to say, in the corporate life of a nation unrighteousness is always associated with disease and decay. A nation can never remain intensely virile if she is in fellowship with wrong. There is an inward deterioration, whatever flush of transient victory may rest upon her arms. Her conquests are only apparent, for she herself is the victim of a most awful and corroding defeat.

Brethren, on the continent of Europe today the law of moral retribution is at work. Our newspapers today record one form of death, and the lists wring our hearts with the suggestion of immeasurable agony, and woe. But there is another form of death, far more terrible than this, and of which our papers can give us no account—the wasting decay of national soul, a decay which is the wages of sin, the effects of the violation of the pure and holy law of God. It cannot be escaped. It is as inevitable as God. Sin is death; for the mouth of the Lord hath spoken it. I find a steady confidence in all this, and I quiet my own bewildered heart in its assurance.

IV. Amid all the ruins of things which are being dissolved the sovereignty of the Lord remains unshaken. Earth-born clouds may veil his throne, they cannot destroy his decrees. The heavy cloud of circumstance gathered about the life of the prophet Isaiah, and he walked in uncertainty and confusion, as

though his Lord had been taken away. But "in the year that King Uzziah died I saw the Lord, high and lifted up!" Yes, but in the day of obscurity, before the robe of darkness was rent, the holy Lord was still there, and so were the cherubim, and the seraphim, and all the ministering angels of righteousness and grace. "The Lord cometh in the thick cloud." When Abraham Lincoln was assassinated, and the American people were stunned by the blow, a vast crowd gathered in their bewilderment around the White House, and James Garfield came out upon the balcony of the house and cried aloud, in the words of an ancient Psalmist: "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."

Yes, we must distinguish between the earth-born clouds and the divine judgments, between the battle-smoke and the great white throne. God's sovereignty may be hid, it can never be stayed or broken. This book of the Scriptures is a stormy book, stormy from end to end. And yet it reveals the sovereignty of God. The revelation of the sovereignty of God is not given only in green pastures, and in a balmy air, and under a blue and radiant sky. It is given amid social convulsions and upheavals, in the presence of menace and terror, amid the massed assemblies of material hosts. The revelation of his sovereignty is given when the pestilence is walking in darkness, and it is given when destruction is wasting at noonday. It is given when the hurricane is sweeping the land, and when all the watercourses have overflowed their banks. The Lord is revealed as King in the flood! I turn to the Book of Revelation. It is full of dread and appalling movement. Dragons and beasts are rising mysteriously out of the sea, and upon their heads is the name of blasphemy. Multitudes are worshipping the beast, and the earth is choked with abominations. But in the thick of all the fierce, rebellious movement, and in the very hey-dey of unclean and hateful things, there is "the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, 'Hallelujah: for the Lord God omnipotent reigneth!'"

Brethren, the sovereignty of the Lord God cannot be shaken. "God's in his heaven!" But the assurance of that sovereignty is not to lull us into laxity and ease. The revelation can be abused. It can be used as a sedative by the indolent, when it is purposed to be a tonic for the faithful. I do not know any word which has been more perverted than Browning's great line: "God's in his heaven! All's right with the world!" It has been frequently used as a lullaby, when it is intended to be a clarion. It has been proclaimed as an invitation to the green pastures and the still waters, when it is in reality a call to tread the steep and thorny ways of righteousness, and if need be to march fearlessly into the valley of the shadow of death. "God's in his heaven! All's right with the world!" That song of wandering little Pippa invaded the hell of the sensualist not with the ministry of light, but of lightning. It smote the ears of one who was being betrayed to ignoble ease, and it recovered him to the stern uplands of a chivalrous crusade. It stole upon one who had become entangled in ways

of treachery and dishonor, and he arose and freed himself from his toils. "God's in his heaven!" "The Lord reigneth!" Every man, then, to his duty, that with both hands and a consecrated soul he may whole-heartedly do the King's will.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?"

The supremacy of spiritual force cannot be shaken. The law of moral retribution cannot be shaken. The holy sovereignty of the eternal God cannot be shaken. What then? Let us endow all our doings with the indestructible energy of rectitude. Let us make to ourselves friends of the law of moral retribution, and transform its processes into ministeries of vital fellowship. Let us in all things "grow up into God," and seek the crown and consummation of life in perfected conformity to his will. And what shall be the strength and protectives of such a life? Even this: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." And what shall be the security of such a people? Even this: "God is our refuge and strength. * * * Therefore will we not fear though the earth be removed, and though the mountains be shaken into the heart of the seas. * * * God is in the midst of her, she shall not be moved." "He that doeth these things shall never be moved." "Hallelujah, the Lord God omnipotent reigneth!"

The Force of Habit.

Elder Charles Holden was pastor of the church in Warwick at the time of the Declaration of American Independence. He had been accustomed to pray for "the king and all in authority" in his public services, and his thoughts, from long running in the same channel, had crystallized themselves in words from which he found it difficult to break away. The elder was patriotic, and the new order of things interfered with his set forms of speech. At one time while praying he came to the place, "We pray for the king and all in authority," but before he was aware of it the words were uttered. He stopped short, and, after an instant's hesitation, supplemented the petition, in stentorian tones, with "living in Rhode Island."

Practical Work.

Every state should be obliged to give some compensation for labor performed, part of this sum to be expended for the support of prisoners' families, and a part to be paid the prisoners upon their release, that they may not be dependent upon charity or be driven into crime—both of which are poor methods of impressing the lesson we are supposed to have been teaching them.

Work for the suppression of the hideous comic supplement of the Sunday newspaper, the eradication of cheap dance halls, and the elimination of vaudeville features and sensational films from moving-picture shows, as well as against the tobacco, liquor, and opium traffic, is effort wisely invested.

AMMUNITION FOR YOUR PEACE SERMONS

The following figures were compiled before the outbreak of the European war. We have no figures of authority from that awful holocaust:

1. U. S. spent on each acre of forest, 1911 2½ cents
Owing to lack of protection, annual forest fire losses are (Chief Forester, Nat. Geog. Mag., July, 1912) \$ 100,000,000
2. U. S. spent on preparation for war in 1911 283,086,000
A per capita of \$3.07 (World Peace Foundation), San Francisco's share of the total 1,350,000
3. U. S. spends 70 per cent of her yearly revenue on wars, past and future, a per capita of... San Francisco's share of the total 5
2,200,000
4. U. S. expends for one shot from a 13-inch gun 1,050
Plus the damage to the gun of \$555 1,605
This exceeds average salary of teachers in Chicago, 1910. Women, \$697.96; men, \$927.08, High School, \$1,076.44 and \$1,465.82. A college education in each cannon boom.
5. U. S. pays for a 13-inch cannon (gov't figures) 55,569
For latest, most "improved" gun 124,234
Compare with cost of many churches or high school buildings.
6. U. S. battleship "North Dakota" cost 12,000,000
And each year's expense to run it. 1,000,000
Compare with total cost of protecting 168,165,000 acres of national forests 5,335,886
Or, compare with appropriation to prevent floods on Mississippi, 1911 6,250,000
Or, compare with cost of Roosevelt Dam, Arizona, which will irrigate 240,000 acres, or 5 acres for 48,000 families, or 240,000 people 9,000,000
Or, compare with cost of the 5,500 new homes built in Los Angeles in 1911 11,500,000
7. The \$12,000,000 "invested" in only one big battleship would build and equip Los Angeles Polytechnic High School 21 times; Oakland's new Polytechnic School 20 times; the University of California at Berkeley, costing \$3,850,000, more than 3 times.
8. U. S. Secretary of War says only 8 of the 49 army posts in the U. S. are of any practical value, yet millions are appropriated for maintaining the useless ones.

9. U. S. Secretary of Navy states (1911) that U. S. has 11 navy yards, Great Britain 6, France 5, and Germany 3. Our 11 navy yards cost over \$8,000,000 per year to maintain. Quite one-third are useless because our big battleships cannot enter them.
10. Assessed value of all property in California, 1911 2,603,296,264
U. S. has spent since 1899 on war preparations 3,000,000,000
And neglected her forest reserves, her arid lands, her merchant marine, her navigable rivers, and commercial harbors; has failed to build needed public buildings, and also failed to stamp out many preventable diseases among animals and men. She has allowed 500 people to drown, 150,000 to become beggars of bread, and let 500,000 people be driven from their homes by preventable floods in 1911 alone, because she wasted her revenues on preparations to kill men.
11. The war debt of the nation is, says Dr. David Starr Jordan, nearly 37,000,000,000
Accumulated since 1700 A. D., just in killing men (14,000,000 men killed in war, 1700 to 1912).
12. "Think of these things"—then join one of our California Peace Societies, only \$1.00 per year, with Advocate of Peace, and help us to wage our campaign of education against the folly and waste of war.

Compiled from authentic sources by Robt. C. Root, Secretary Treasurer California Peace Societies.

THE CHURCH PRAYER MEETING.

- Topic: Some Results of Adoption, Rom. 8:17.
A good Bible dictionary will give the meaning of adoption as it was practiced in Rome—the Roman law of adoption. Explain the law, and point out some of the results:
1. Change of name.
 2. Extinction of the infant's debt.
 3. Heirship.
- Apply these thoughts to the Christian. Then let others speak of other points suggested by this illustration, such as:
1. Likeness to God. Eph. 5:1.
 2. The confidence of a child. Matt. 6:25.
 3. Desire for God's glory. Matt. 6:16.
 4. The spirit and freedom of sonship. Rom. 8:15.
 5. Liberty of access to the Father. Eph. 2:18.
 6. The inheritance. 1 Pet. 1:3-5.
 7. The practical and permanent application. Eph. 4:1-3.

METHODS OF CHURCH WORK

E. A. KING

Seven years ago this month Mr. F. M. Barton, editor and publisher of this magazine, invited us to try our hand at editing this Methods Department. It seemed like a great undertaking, especially since we had no material to draw from, but the task was undertaken and continued until it has become a real pleasure. It is carried on now as a real service to the men on the field.

In the first editorial, October, 1908, we stated it to be the purpose of this department "to be helpful to the minister of the average church." This purpose has been strictly adhered to though we occasionally write some articles with the larger churches in mind.

That this department has been appreciated is shown by the hundreds of letters from co-operating readers who have said they find great help here. This sense of accomplishing something useful for others makes the effort eminently worth while.

The first thing that staggered us seven years ago was the amount of material necessary for each issue and the limited sources of supply. Not many helpful books on "methods" had been written then. Meade and Stall were about the only ones worth mentioning. Christian F. Reisner had just written his book, "Workable Plans for Wide-Awake Churches," and this unusually suggestive volume came to us in the nick of time. Of course, there were many good articles scattered about in various periodicals, but these were by no means enough to satisfy five or seven pages of The Expositor each month.

We made an appeal to our large family of readers for usable material right off "the anvil of experience," and to these brethren who responded the editor wishes to credit with helping materially to make this department the success it has become. We have always kept in mind that this is a "clearing house" for methods for our 15,000 readers. We have not always used the material sent us just as it came, and it has often happened that over a year passed by before it could be used, but **everything that is sent us has its influence on the department, and is appreciated.**

We have not been able to answer many of the letters sent us, but have tried, through this editorial page, to make the writers understand that we appreciate them.

We keep a very complete file of material as it accumulates from month to month, and have a growing library of helpful and interesting books that are drawn on for material for these pages. Let us here thank the authors and publishers for their kindness in furnishing us these books.

We must also single out Dr. Samuel Charles Black's "Building a Working Church" as one of the best hand-books for a young minister to possess. "The Minister's Social Helper," by Theresa H. Walcott, is another volume of un-

usual value. Of course, there are other helpful books, but these are of more than ordinary usefulness.

We need material now on finances, current expense and benevolences, money raising plans, church building campaigns, prayer meeting methods, boys' and girls' clubs and accounts of your Rally Day just held. Send us copies of your church papers, calendars and newspaper accounts of your social good times with the people.

Tell us of any union or federated movements. What book are you reading now that other ministers ought to read? Are you holding evangelistic services, and if so how are you carrying on your work? Tell us about your ministry, **but please keep in mind that the one thing ever to keep before this department is HOW the thing is done!** That is what we are for—to tell HOW TO DO THINGS. Send everything pertaining to this department to the editor, Rev. E. A. King, 620 Malden Ave., Seattle, Washington.

PLAN TO DO A MAN'S JOB THIS YEAR.

A minister faces three facts every week of this life, namely: two sermons for Sunday and the mid-week prayer meeting. In addition he must make pastoral calls, as he is able, marry those who desire to be married, visit the sick and bury the dead.

This is about all a great many pastors ever do, and those who limit themselves to this routine are sometimes thought to accomplish more than those who spread themselves out over more territory. But there is much more than this to be done. Either the pastor must do it himself or see that it is done.

There is the Sunday School. It is one of the most fertile opportunities at his disposal. We do not think he should teach a class if he is to preach immediately afterwards. It is altogether too much strain, but he can be at the opening exercises or at the closing exercises, if there are any, and have a distinct part in the school life.

He has the privilege of teaching a mid-week Bible class and may conduct a Sunday School or Teachers' Training class if he desires. We think it is his duty to do this, and we recommend Walter Athern's "The Church School" (Pilgrim Press, Boston) as a text book for such a class, and "First and Advanced Standard Courses," published by F. M. Barton, Cleveland, Ohio.

Then there are the young people. By all means he must live among them, attend their meetings, socials, and especially their business meetings. If he is on good terms with the young people (some pastors are not, we are sorry to say), he can guide them and influence their lives in a wonderful way.

There are the clubs of the church for boys and girls and the men and women. He cannot "manage" all of these, and, of course, ought not

be the president of any of them, but he should have his grip upon them all in a kindly, unconscious fashion. We can suggest plans of work and find leaders and give them helpful guidance.

We are coming to believe that the average minister pays too little attention to the great problem of missions. From every quarter we hear of the lack of interest in missions and the gifts fall off and the pastors tell us that "money is so tight" the church can hardly meet its current expenses!

Now, the strange thing about this situation is the fact that when properly informed people go before such churches and explain the conditions, needs, and value of definite missionary enterprise those same people give the money! In the May, 1915, issue of "The American Missionary" is an appeal to ministers to tell the story of missions to their own people, and not leave it for national secretaries to do. The article goes on to say:

Every true pastor seeks to develop his church as a positive force for the extension of Christ's kingdom on earth. He is not content to make it a mere preaching station. He considers his work only begun when he has delivered his sermons. He is no mere preacher. He is a captain of the host, organizing and leading it in the most effective way possible to win world-wide victories for Christ.

To accomplish this end he must keep his church thoroughly informed as to that part of the great work which his denomination has undertaken. What is it actually doing to evangelize America and the world? How can that particular local church help it to do more?

Ignorance kindles no enthusiasm. Lack of knowledge makes a dead church. If a church is to be eager to help along the larger work it must know about it, and in sufficient detail to have a vivid conception of it.

The successful pastor is the one who makes sure that his church is fully informed about every department of the great common work. He is not content with telling them that their missionary "apportionment" is so much, and letting them give blindly to it. Offerings for an "apportionment" will eventually shrink and shrivel, unless a church is kept constantly posted as to the work being done in every department.

Some pastors hesitate to give much attention to missionary service beyond their own parishes, fearing it may diminish collections for home expenses. This is a great mistake. The way to increase the offerings for home expenses is to give the church a big, broad view of the whole, world-wide field, and help it to realize that it is engaged with its sister churches in a big work worth doing. To narrow the interest to a single parish is to chill the church into apathy.

If you would see the most successful churches, look in the Year Book for those which make their annual offerings to each department of the great work we have in hand. A little church can do this as well as a large one.

This is something of a program, we admit, and not always possible to carry out, but we feel that it is about the least any pastor should try to do. It doesn't cover all the work of a

great many churches, and we have said nothing about finances except by inference on the missionary side. The work of the modern pastor-ate is difficult, but no more so than that of the leading business or professional man in the minister's parish.

No minister should permit himself to fall into a state of self-pity. To do so is to lose the respect and confidence of other hard working men. We wish every minister would read "Moral Leadership and the Ministry," by Edward E. Keedy (Horace Worth Co., Boston, \$1.25), and then top it off with "That Something," by W. W. Woodbridge (The Smith Digby Co., Tacoma, Washington, 50 cents). We do not know what better thing could happen to our readers than to read these two vigorous books full of red blood and fire!

CHURCH YEAR DEVOTED TO EFFICIENCY.

The following letter from a Southern pastor, taken from one of our denominational magazines, shows a real grasp of purpose and program. When will all our churches work unitedly for definite results?

We inaugurated this year the every-member canvass, and have met our full apportionment for all societies, and a little more, besides doing some extra work along charitable lines during the year. We expect to continue the Apportionment Plan, with the every-member canvass, as it is by all odds the best method for meeting church needs.

Our Sunday School is still hammering away at larger efficiency, having adopted the standard recommended by our southeastern superintendents. We are also trying to put into effect an efficiency campaign in our Christian Endeavor Society, and, at our annual church meeting, we plan to have the church adopt "Marks of an Efficient Church," recently sent out by the National Council.

Our great work this season has, therefore, been along the line of efficiency. We recently held a mid-week service along missionary lines, conducted entirely by the men of the church. It was a great success. We are sustaining our reputation for furnishing the best church music in the town, and an increase in attendance can be attributed to this fact.—Rev. Frank P. Strong.

Prevention, Amelioration, Protection.

The whole problem of the criminal is approached by science today in the way of (1) prevention; (2) constructive amelioration; (3) the permanent and humane custody of the hopelessly defective or the so-called incorrigible, for the protection not only of society, but of these unfortunates as well.

There is material for 43 Prayer Meeting Talks in Dean Farrar's Topical "Life of Lives"—written 23 years after his chronological life of Christ. Send \$3 for the book and a year's subscription to The Expositor. See page 96.

Extra Credit, Secret Terms and Jubilee
Sale on home things.
Be sure to see Back Cover

HOW TO TRAIN YOUNG PEOPLE FOR CHRISTIAN WORK.

In a very unusual and remarkable article on "Help Our Church," by William Shaw, in "The Continent," we are brought face to face with one of the church's greatest opportunities and duties. We reproduce the article here, and urge every minister who reads this magazine to study this article. What he says about Christian Endeavor, of course, applies to all similar young people's societies.

The test of business efficiency today is not the number of men on the pay roll, but the quantity and quality of the product of the shop. This principle is being increasingly applied to religious work, and particularly by pastors to young people's activities.

It is comparatively easy to secure a crowd of boys and girls by the present of khaki suits and unlimited outings. These young people may be taught many interesting and helpful things, but in addition the question needs to be asked, and is being asked today, Is the ultimate product such as the church should produce to make her work permanent?

The answer is invariably, "No," when these organizations are conducted independently; but, when they are affiliated with such a movement as Christian Endeavor, the results are far more satisfactory.

A while ago I had an interview with a pastor whose church had a completely equipped plant for all kinds of activities, from a kindergarten to a gymnasium. He had classes and clubs of every kind, except Christian Endeavor, with its definite emphasis upon spiritual culture and religious work.

In the course of our conversation he said: "My wife asked me a very pointed question the other day. She said, 'Do you know that we are training our young people for practically everything except the things for which the church distinctively stands?'"

"I had to confess that she was right, for I could not even count upon my deacons to lead in prayer or engage in any form of definite religious work. While they expected their minister to pray and speak upon religious topics and spiritual themes, they consider it sentimental and what has been called 'wearing the heart on the sleeve' for them to engage in the same exercises."

This pastor has discovered that the church that does not train its young people in devotional as well as social activities will find itself in the same predicament as the trade that ignores the apprentice.

One of the leading experts in Sunday School and religious education said recently, "I have come to believe that that church is wise that centers its efforts upon the development of its Sunday School and societies of Christian Endeavor." Evidence is constantly coming to light bearing upon the influence of Christian Endeavor in training efficient church workers.

A canvass of the officers of the Chicago Christian Endeavor Union revealed the fact that seventy-five of these Christian Endeavor leaders held two hundred and thirty-four offices in their churches, an average of more than three a piece. Forty-four were officers in the Sunday School, and forty-five were teachers; thirty-one were elders or deacons; seventeen were officers in men's clubs and missionary so-

cieties; seven were ushers; eighteen were in the choir; six held miscellaneous offices; and sixty-six were Christian Endeavor officers.

The pastor of a church in St. Paul kept a careful record of the attendance of his people at the mid-week service, and he found that, while forty-six per cent was the largest for the members of any other department of the church, the record for his Christian Endeavorers was seventy-six per cent.

The twenty-five-year record of the Christian Endeavor Society in one of the leading churches of Hartford, Conn., showed that eighty per cent of the officers and teachers in the Sunday School came from the membership of that society, and all those that went into the ministry and missionary work were graduates of the Christian Endeavor Society.

These results are, perhaps, to be expected when we consider that Christian Endeavor is the one organization that lays special stress upon loyalty to the church and service in and through it. One of the significant and encouraging features of the work at present is the "Help-Our-Church" campaign, which sets before the young people the following standards:

1. Church Attendance—

(a) Evening Service. One hundred per cent of the society membership at each Sunday evening service for the two months, the society sitting in a body. Systematic effort to bring outsiders to Sunday evening service by personal invitations. Each member to speak, write, or telephone an invitation to at least one person a week. The lookout committee is responsible.

(b) Mid-week Prayer Service. Organized campaign for attendance and participation. Society prayer meeting committee to be responsible for notifying members in advance as to the topic and urging their participation.

2. Denominational Education—

(a) A series of fifteen minute talks at the society prayer meetings on the different boards of the denomination. The president is responsible.

(b) Correspondence with denominational secretaries to find out what is expected of the society, results to be reported to the society. The secretary is responsible.

(c) A mission study class with particular emphasis on denominational work. The missionary committee is responsible.

3. Sunday School Evangelism—

Each teacher is to speak individually at least once to each member of his class, urging the acceptance of Jesus Christ as a personal Saviour.

4. Increased Financial Support of the Denomination—

(a) Enrollment of members in Tenth Legion.

(b) Presentation of the needs of denominational missionary work by the pastor or a denominational leader.

(c) An "every-member canvass" for missions. The missionary committee, treasurer, and finance committee are responsible.

Quietly but persistently Christian Endeavor has set before the young people certain ideals that are embodied in such methods as the foregoing, and also in the "Quiet Hour," an enrollment of those who set apart a definite time for prayer and meditation, which now numbers more than 95,000; the "Tenth Legion," an en-

rollment of those who make the tenth the minimum for their gifts to God, which now numbers more than 34,000; and, lastly, the "Life-Work Recruits," numbering more than one thousand young people who have covenanted so to shape their life-plans as to give themselves to the work of the ministry, missions, or some other form of Christian service.

Surely pastors and all who are interested in the church and the things for which the church stands will give all aid and encouragement to the young people who have set before them such ideals and are trying to make them real in the life of today.

WHAT THE HOME DEPARTMENT IS FOR.

We have never seen a better statement of the work of the Home Department of the Sunday School than the following. We find it in the admirable manual of the Tioga Presbyterian Sunday School, Philadelphia:

"The Home Department is a department of the Bible School in which those are enrolled who feel themselves unable to attend the sessions regularly, and yet are willing to study the lessons and belong to the school. These Home Department members, with their superintendent and visitors, constitute a regular department of the Bible school, like the Primary, the Junior, or the Adult department. The members are entitled to all privileges as pupils and are subject to all the duties, except regular attendance. They are urged, however, to visit the Bible School sessions whenever possible.

"The duties of a member of the Home Department are:

"1. To study the Bible School lesson each week for at least half an hour.

"2. To visit the Bible School session when convenient.

"3. To make a Bible School offering (if so disposed) weekly or quarterly.

"4. To keep a weekly record of lessons, visits to Bible School, and offerings.

"5. To have record and offering ready for the visitor at the end of the quarter."—Exchange.

USE A CONSISTENT SERIES OR LINE OF PRINTING.

Railroads, insurance companies and large establishments generally plan out a "series" of printing or decide on a distinctive style of printed matter so that wherever one sees anything from this house or that company it may be identified by its style or serial number, or something.

Few churches that we know anything about plan out their printing, but occasionally we run upon one that does. Rev. Clarence O. Kimball, of the First Methodist Episcopal Church ("The White Temple"), of St. Joseph, Mo., has a series of cards, all of the same tint of color, all having the same picture of the church upon them, and all printed in same styles of type.

A SUCCESSFUL EVERY-MEMBER CANVASS.

The pastor of the Olivet Congregational Church, of St. Paul, Minn., writes us of his every-member canvass as follows:

"The every-member canvass increased our current expense pledges by over a thousand dollars and nearly doubled the benevolence pledges

of last year. It works so splendidly that it is to be our annual custom hereafter."

He has sent us a copy of the letter used by the committee, and in it occurs the best definition of an every-member canvass we have seen. The brief statement is as follows:

"An every-member canvass is simply an organized effort by a competent committee to reach through a personal visit and within a specified time every member and attendant of the parish with an opportunity to pledge to both the current expenses and benevolences of the church. It combines in a decided way both business and spiritual efficiency and we are sure that it therefore appeals to you."

In this same very interesting letter that was sent to every family we find the following:

"Every member of the home, young or old, should have a part in the pledging and we suggest to parents, as a matter of education, that the total amount to be pledged be shared with the children. The extra pledge cards enclosed are for them if you wish to adopt this suggestion. If you have already pledged for 1915, we hope that you will consent to duplicate it on these special cards, so that the entire pledging for the year may be uniform."

HOW TO BUILD A BRICK CHURCH.

The following newspaper item has more of suggestion in it than at first is manifest:

Perhaps the strangest use to which the new parcel post system has been put is to ship a church in piecemeal, which is the movement set on foot by the congregation of the First Methodist Church of Millington, Tenn. The congregation claims the distinction of being the first to adopt the idea of building a church by this method.

They have asked their friends to send them by parcel post from one to three bricks. Each person sending a brick will have his name enrolled and placed in the cornerstone of the first parcel post church in the country.—Memphis Commercial Appeal.

LAY PLANS FOR YOUR FALL CAMPAIGN.

Rev. W. H. Hopkins, of Denver, once wrote to the Congregationalists of Colorado a leaflet giving suggestions for the fall campaign. It is of equal value to members of all denominations. He urges that ministers take plenty of time to make an inventory of parish needs and resources, taking thought for all classes in the community, the young and the old, the sick and the shut-in, the saint and the sinner, and especially he urges that the ministers in this review take thought for the children, and for the lowest man or woman in the community.

Having made this review, Dr. Hopkins suggests that next the ministers lay out a definite plan and program for the year's work. For example, in regard to the Sunday School, the following might be the program:

1. To start a cradle roll and a home department.
2. To organize a teacher training class.
3. To make a house to house canvass of the parish and seek to reach every child not now in the Sunday School.
4. To endeavor to get the boys and girls at attend regularly the morning church service.

In a similar way a program will be formulated for all the other organizations of the church and divisions of the church work.

After this program is made out, a special meeting of the officers and heads of departments should be held, and after a devotional service the pastor will speak of his proposed plan for the year's work. There will be ample time for suggestions and discussions, and then, by a vote of those present, a program will be adopted.

Some of the plans may not be thought feasible, and some radical changes may be made, but the pastor will be glad to accept these changes. The program will be presented next at the mid-week prayer meeting and adopted by the church, and then the remainder of the year will be spent in an earnest and fruitful effort to carry out the program thus intelligently adopted.

HOW TO MANAGE CHURCH LETTERS OF ABSENTEES.

A perplexing problem is partly solved by a scheme devised some years ago by Dr. W. H. C. Temple, of Seattle. He had the following letter printed on good bond paper (11 x 16), and opposite this letter, which was printed on the inside or second page of the large folder, were two blanks designated as "Reply No. 1" and "Reply No. 2."

The letter is as follows:
Dear Friend:

I have been looking over the Absent Membership list of our church, and find it so large that I feel the necessity of making some inquiries in regard to it. While I appreciate the tender relations of church membership, and the strong ties of old associations, I am convinced that where it is practicable, except for special cause, it would be better for our absent members to transfer their connection to the church where they regularly attend in their new place of residence.

In order that we may have a report from each absent member, I append, opposite, two blanks, one of which please fill out, detach, and return to me at your earliest convenience.

In default of any reply from you, after waiting a reasonable length of time, the church will be asked to take such action as it shall deem best.

Faternally yours,
Pastor.

To

Reply number one is as follows:

Dear Sir:

Your letter received. I have decided to transfer my membership to the Church, of Rev. Pastor, and will thank you to forward me a letter of dismissal and recommendation. Yours truly,

Reply number two reads this way:

Dear Sir:

Your letter received. While under ordinary circumstances I might consider it my duty to follow your suggestion, I prefer to remain a member of this church and for the following reasons:

.....
.....
.....
Yours truly,

A PROGRAM FOR THE MEN'S CLUB.

No doubt many men's classes will be looking about this fall for topics to study. We suggest the following, taken from a course on "The Study of Social Christianity," arranged by the directors of Social Work of the Boston Y. M. C. A.

- The Liquor Problem in its Economic Relations.
- Boarding Houses.
- The Immigrant and his Assimilation.
- Juvenile Delinquency.
- Employment.
- Socialism.
- Housing Sanitation and Health.
- Hours of Labor and Wages.
- The Social Evil.
- Children and their Play.
- Amusements.

For a study of "The Liquor Problem," we suggest Richardson's new little handbook, "The Liquor Problem," published by the Association Press, N. Y., 50 cents. It is prepared for class work with printed questions. For a general help we suggest "The Gospel of the Kingdom," edited by Josiah Strong, published monthly by The American Institute of Social Service, Bible House, Astor Place, N. Y. (per copy 5 cents, per year 50 cents).

THE "LITTLE JOBBERS"—A PASTOR'S JOY.

A class of boys called "The Little Jobbers" chose that name because they were so often called upon by the minister to do what he called "little jobs" for him. It is a regularly organized society with the real "lend-a-hand" spirit, and it is under contract with the minister to serve the church in any way which boys of that age can serve, from sending out dodgers for the Ladies' Aid bean suppers to helping the janitor fix the storm windows in the basement.

They do anything and everything—cutting grass, trimming the hedge, setting out geraniums, making out library catalogues, covering books, re-tying church pew cushions, and a good many other things of that sort. Best of all, they do it cheerfully, and in a thoroughly religious spirit, that is to say, in a spirit of service.

It all started with the minister coming to their class and asking how many of them were willing to be called upon when little jobs were to be done around the church. They answered so promptly, the president says, that it was like one boy saying "Aye!" There must be several thousand ministers who would like to borrow this unique boys' club. But there is not the least necessity. Let them look their own boys over. They are waiting to be asked.—Pilgrim Teacher.

If you were to preach only three sermons on the Life of Christ this year, you could well afford to pay \$3 for Dean Farrar's "Life of Lives"—Topical—and a year's renewal of your subscription (dated from expiration) to The Expositor. See page 96.

Credit on Home Things
See Jubilee Sale, Back Cover

HOW TO SECURE THE ATTENDANCE OF CHILDREN AT CHURCH.

The pastor of the First Congregational Church, of Bloomfield, Neb., says that his church believes in the attendance of children at the preaching services and as an inducement offers a Bible to every child that has attended at least once a Sunday for six months.

"To help them further to feel that these meetings are not for adults only," he says, in an exchange, "the music committee has organized a children's vested choir to lead the singing in the morning.

"Also, in the evening the pastor takes a few moments from the opening exercises to tell a story for the benefit of the Boy Scouts, in which some Scout law is illustrated and emphasized.

"The increase of attendance by the little folks has been most gratifying, especially so on stormy mornings, when they outnumbered the adults four to one, and made a children's sermon imperative. There has been little trouble in maintaining order; and, on the other hand, there is evidence that the plan is permanently influencing the lives of many.

"Plans for the summer included a playground, with the children organized into groups under the leadership of Sunday School teachers and other volunteer workers. This, with Boy Scouts and Girl Scouts and an active society, and a live Sunday School, means to the child that the Christ of this church welcomes the little ones."

This pastor surely illustrates what Rev. Carl Veazie said this past summer at the Seabeck Conference, namely, that if a pastor wishes to win the young folks he must first of all love them and desire them. After this he must "go after them" and prove that the church is interested in them.

INTERESTING PRAYER MEETING TOPICS.

L. J. Powell.

(The People's Questions, Gathered by Inquiry.)
Law of the Sabbath. "What labor is justifiable?" Matt. 12.

False Witness. "Can one keep the ninth commandment and tell 'white lies?'"

Capital and Labor. "How can the church help solve the problem?"

Vows. "Should a Christian make or break them?"

Fellowship. "Where may the Christian draw the social and character line?"

Saul. "Was he a failure or a success?"

Prayer. "Is secret or public prayer more beneficial?"

Heavenly Recognition. "Shall we know each other there?"

Scriptures. "Dead bury their dead?" "Baptized for the dead?"

Saved. "How may I know that I am saved?"

BUY A COPY FOR YOUR OWN USE.

A few days ago Thomas Nelson & Sons sent us a copy of "Nelson's Explanatory Testament." It contains copious notes and comments and an introduction to each book. The words of Christ are emphasized in bold faced type.

The text is that of the American Revision Committee, 1900. The book is also illustrated with colored plates and is self-pronouncing. It is bound in morocco and is a beautiful volume

calculated to fit into an ordinary coat pocket. The price is \$2.00. The type is large and the comments are at bottom of page.

The general editor of the notes and comments is Rev. John W. Russell, M. A., but his notes have been examined, criticized and approved by well-known scholars representing thirteen different denominations. Such a book is calculated to become a very useful companion. It is handy to carry on a journey and to use in countless ways. Sunday School workers would find it very serviceable.

A GREAT WORK ACCOMPLISHED.

Commentaries are often disappointing things. They often skip the thing you most want to know about because the learned commentator doesn't know any more about the mystery than you do. It is refreshing, therefore, to get hold of a set of books that does not profess to know everything, but does profess to know all that is necessary about a few important things. We refer to Hastings "The Great Texts of the Bible." (Scribners.)

In the first of the twenty volumes (the last of which has just been delivered) is found the key to all the rest in the words of Dr. J. H. Jowett. He said, "We must preach more upon the great texts of the Scriptures, the tremendous passages whose vastness almost terrifies us as we approach them."

One does not find here the old-time preacher's "crutch," not always an "outline," but a lavish offering of the ripest, richest homiletical material from all the world of science, literature and history. It is a perfect mine of usable poetry. As anthology of pulpit poetry it has no equal. These words are written out of an experience with the books and as a tribute of appreciation.

INVITING HOTEL GUESTS TO CHURCH.

A woman visitor to San Francisco who attended services in the First Congregational Church of San Francisco not long ago passes along to others a thought which came to her there. She writes in The Congregationalist:

"On a recent Sunday morning in a little book lying on the table in my room, I read this line, 'A pew is reserved in the Congregational church which is just around the corner from the hotel for the guests of the St. Francis.'

"Any who have stood in the lobby of a popular church in a strange city, wearily waiting to be assigned to a pew, will understand that this had a very welcome sound to a visitor. So we made our way to the church designated, and entering the lobby, asked one of the ushers for the pew mentioned. We were told that it was already full, many having come over that morning for the service, but we were also assured that other sittings were available and were shown to a comfortable pew.

"We heard Dr. Charles F. Aked preach a powerful sermon to a crowded house. We heard the old hymns sung to the old tunes, and everybody sang. And we brought away with us the thought which I wish to pass along—the idea of the reserved pew for strangers in the nearest hotel, guests mayhap of a day or a week. It is a thought worthy of being acted upon elsewhere."—The Pacific.

A BEAUTIFUL WELCOME CARD.

The most attractive welcome card we have ever seen comes to us from Grafton, W. Va. It is printed in two colors and on the back carries the following poetic message:

"If after kirk ye bide a wee,
Some one would like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye,
Is stranger here than you, maybe;
All here hae got their fears and cares;
Add your own soul unto our prayers;
Be you our angel unawares."

The card is as follows:

WELCOME

TO

ALL OUR SEVICES

AND THE

"HOME-LIKE CHURCH"

WE WISH TO KNOW YOU, and will
thank you to put your name
and address on attached blank, break off
and drop into offering plate, or hand to
pastor or usher.

Don't Hurry Out at close of service; the
pastor, and others, wish to meet you.

-----, Pastor

-----, Usher

FIRST BAPTIST CHURCH,

GRAFTON, W. VA.

(OVER)

(BREAK OFF HERE.)

Name

Present address

Street and No.

Home address, if different

Would you like to have the pastor call?

Rev. L. J. Powel, the pastor, writes about its use as follows:

"The welcome card I got up for three purposes, viz.:

"1. To welcome strangers as soon as they entered the auditorium, giving them a relish for the services.

"2. To secure the names and addresses of new comers in the city, that I might early get in touch with them.

"3. To advertise the church. The usher places this card in the hands of the stranger as the latter is being seated for a service."

HOW TO BEGIN TO BUILD A CHURCH.

After the church has actually voted to go ahead then a "building committee" should be selected by the church as follows:

1. The pastor.
2. Two deacons nominated by the board of deacons at its next regular meeting.
3. Two trustees nominated by the board of trustees at its next regular meeting.
4. One member of the advisory committee nominated by the committee at its next meeting.
5. One member of the Sunday School nominated by the Sunday School conference at its next meeting.
6. One member of the young people's society nominated by the executive committee at its next meeting.
7. One member of the Woman's Society nominated at its next meeting.
8. One member of the Men's Society nominated at its next meeting.

If there are other societies in the church they are entitled to representation also. The special duties of this general committee may be put down as follows:

1. To employ an architect.
2. To secure plans and specifications.
3. To raise and disburse the building fund.
4. To let the contract for building, and
5. To supervise its construction.

Provided that the plans shall not be finally adopted without the approval of the church.

This general committee, of course, has power to call into service all the members it needs for the carrying out of the general instructions.

PREACH CHILDREN'S SERMONS.

We have been noting of late how many ministers preach to the children a special sermon or tell a children's story before the regular Sunday morning sermon. It is a most excellent plan and an increasing number of ministers are doing it.

The following books contain a great many very suggestive talks to children, and would prove helpful in starting some brother on this good way. Of course, many ministers compose their own children's sermon, but these books contain the experiences of men who have experimented successfully.

"Through Eye-Gate and Ear-Gate into the City of Child Soul," by Sylvanus Stall (Vir Publishing Co., Philadelphia, Pa., \$1.00), contains 43 object talks. "Sermons in Stones," by Amos R. Wells, contains 94 talks. "Seeing Truth," by Dr. Woolston (Praise Publishing Co., Philadelphia, Pa.), "Bible Truth Through Eye and Ear," by Dr. G. V. Reichel (Thomas Whittaker, N. Y.), are suggestive. "Little Ten Minutes" (A Pastor's Talks with his Children), by Dr. Frank T. Bayley (Revell Co.) is of unusual value. We have found it very suggestive in our work.

If there should be a demand for such a thing we would like to provide one very short "Children's Sermons" each month for our readers. They would be something like this one by Dr. Bayley, taken from The Congregationalist:

Helping God.

A little fellow came running in from his outdoor play to find his mother. He was eager to tell her something. When he had found her, he said, with great glee, "Oh, mother! when I'm

a man I'm going to be a painter!" The mother wondered at that, for he had never spoken before of wanting to be a painter. And she asked him why. Leading her to a window that looked westward, he almost shouted as he pointed to the glory of the sunset sky, "Oh, I'm going to be a painter and help God paint his sunsets!"

Painting sunsets is wonderful work. And only God can do it. Only he can spread those matchless colors upon the great canvas of the sky. But there is work in which even a boy can help God; and he needn't wait to grow up, either. It is work more beautiful in God's sight than any sunset that ever set the heavens aglow. God cares more for a beautiful soul than for a radiant sky. He wipes out a sunset in an hour; but he will keep a beautiful soul forever. Beautiful souls are the King's jewels.

Each of us can work with God in our own hearts to make them rich with colors that will never fade. Paul tells about them in his letter to the Christians in Galatia. You may find the painter's palette in the twenty-second verse of the fifth chapter. Be sure to look at the royal colors!

We can help God to make other people beautiful, too. When our friends and playmates see God's colors in us—love, joy, peace, goodness, kindness, self-control, they will want to be beautiful themselves. And they may some day ask us to help them be like Jesus.

SERMON TOPICS.

R. M. Pratt, Coupeville, Wash.

Milestone Memories.

The Dark Night of the Soul.

The Angel of the Soul.

The Passion of Pity.

The Ministry of Mercy.

THE SECRET OF SUCCESSFUL WORK WITH BOYS.

Some pastors are always surrounded by boys and the reason is that they love the boys and are interested in the things that interest them. There is no question about this principle, and those who wish to succeed with boys cannot put the work off on to some one else.

"Boys cannot serve two masters." If some other man in the church wins the boys through a church organization the pastor can be only a second influence in their lives. This has been proven over and over again. Pastors who desire to be first in the lives of their boys must devote themselves personally to the boys.

The following eleven paragraphs put in the form of a "credo" deal positively with the keys to a boy's life, and any pastor would do well to study them and make them his:

1. I believe in nature, pets, and treasure-boxes; in play, handicraft, work and wonder.

2. I believe in the absolute supremacy and essentialness of the home. I believe, also, as long as homes are not ideal, in the extension of the church, the public school, the public library and the municipality into child-saving.

3. I believe "for substance of doctrine" in boys' clubs, play-grounds, school gardens, vacation schools, camps, home libraries; juvenile courts, and placing-out agencies; and all sincere, simple and persistent endeavors to help boys. I believe in men more than in institutions, anyway.

4. I believe in the gang, wisely chaperoned; boys need to be educated by their peers.

5. I believe in heroes, and that every day should be All Saints' Day.

6. I believe the most important event in a boy's life is his first friendship.

7. I believe that every boy of ten is entitled to know how he came into this world, and that before he is twelve he ought to be taught to keep clean.

8. I believe in the awakening of children, the conversion of youth. I believe in pre-empting the young soul for goodness; that salvation is better than salvage.

9. I believe that a boy needs love, humor, patience, and letting alone.

10. I believe that God may not have intended all people to be parents, but that none are excused from being godparents.

11. I believe that a helper of boys must be to them as nearly as possible what God is himself, and that their salvation, like all other, must be by a process of incarnation.

THE "ONE TREASURER" FINANCIAL PLAN.

Rev. Frank W. Gorman, Portland, Ore.

Like most other churches, money was needed at the Atkinson Memorial Church. There were a dozen departments at work, and a dozen treasurers handling the funds. Not infrequently, we discovered that we had plenty of money in the aggregate treasuries, but none in the particular one demanding funds.

For instance, the Sunday School would borrow from the church, or vice versa, to meet emergencies. We consolidated and had one treasurer handling all the money. The board of trustees have absolute control, and O. K., or see that proper officials O. K., all bills payable. The church thereby gets into touch with all departments, and every expense is noted and provided for.

We have one budget. This includes salaries for minister, janitor, musician, assistant Sunday School worker, new music, repairs, expense of Sunday School, Christian Endeavor (such as programs and expenses of delegates to state conventions, we sent four to Eugene), general wear and tear, fuel, water, gas, publicity and all benevolences. "Just one fund," and every one helping to meet it.

We use a church calendar and envelopes with it good for the year. The trustees met with the Sunday School and explained the purpose of these methods. Then each pupil in the Junior, Intermediate and Senior departments was given a calendar and fifty-two envelopes. We use manila for Sunday School and white for church, but all printed matter is alike on both colors.

At our Sunday School session the offering is taken and the treasurer keeps a record of amounts paid by each child, and on Monday turns the report over to our efficient church treasurer (an ideal plan would be for him to handle every envelope and record it, but he is too busy, and so a record is kept for the school.)

Our Sunday School committee, composed of the director of religious education, the superintendent and secretary of Sunday School, meet every month at least once, and order needed supplies. Then the bills must be O. K'd by the

entire committee and submitted to the trustees on the first Tuesday of each month.

Any teacher needing something special for a class must make it known to the committee of Religious Education, who carefully look into the need, advantage and object of such a request. So we connect up all loose ends and hand them to the official board and thereby solve many problems which harassed us as they do others in church work.

As to our church subscriptions. We took the name of every family interested in our work, Sunday School, Brotherhood, Christian Endeavor societies, choir, Ladies' Aid, Cradle Roll and everybody who worships with us regularly, in addition to the actual church members. A committee was organized of five members, and they made a list of all who were contributing, and the amount subscribed.

When we began our "White Elephant" campaign we owed \$1,000. We figured out the amount needed for all purposes to December 31 including the old debt of \$1,000, and began work. Twenty committees, of three each, were given a list of names and the correct address of each person to be called on. Newspapers of the city backed us up, and on Monday evening we were to begin the campaign.

On Sunday afternoon prior to the opening evening, we all met at the church. Included in the committees were many who as yet are not open professors of the Christian faith, but who are faithful to a degree at church services and to any calls we may make upon them for help.

After instructions as to methods of approach, attack, and defence were given, the highest enthusiasm prevailed when one man, **not a member of the church**, said: "Let the pastor pray God's blessing on the campaign," and he did, although he had a dozen times in secret before.

Monday evening at seven o'clock we met at the church. One of our faithful deacons sat at my desk and gave any details we may have needed as to directions, etc. Those who had autos used them. Each committee worked until nine p. m. Then we all returned to the church and handed in our report cards, pledges, and funds. Some people paid their subscriptions in full. This we repeated on Tuesday, Wednesday and Thursday. By Friday we had but a few to call upon. A social had been arranged, and by eight p. m. the hall was crowded with people anxious to hear reports and see the "White Elephant" painted out.

The result was threefold:

- 1. We got the money we needed and put the church on a sound financial system.
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"The best thing I can write is that both Washington and Oregon voted dry. The following facts regarding Washington are of great interest to us. They are taken from a letter read to our state conference trustees:

"Okanogan county went dry by 1,000 majority. Every precinct that has a Sunday School went dry excepting one, and that was lost by only one vote. Five precincts in which there are no Sunday Schools went wet by a three to one majority. Only one county in eastern Washington went wet. It was the only county that did not have a Sunday School convention this year, and is at the bottom of the list so far as Sunday School interests are concerned."

BOOK LIST.

One or more books of interest to ministers will be mentioned here each month. Only those requested by the editor will be considered.

"Drift and Mastery," by Walter Lippmann, published by Mitchell Kennerley, N. Y. (1914); light green cloth, pp. 334, \$1.50.

"The New Morality," by Edward Isaacson, published by Moffat, Yard & Co., N. Y. (1913); red cloth, pp. 203, \$1.25.

"Psychology and Social Sanity," by Hugo Munsterberg, published by Doubleday, Page & Co., N. Y. (1914); brown cloth, pp. 320, \$1.25.

Lippmann's book deals with democracy. His own statement is:

"This book is an attempt to diagnose the current unrest and to arrive at some sense of what democracy implies." He also "gropes for the conditions of mastery."

Isaacson discusses the same "unrest" and interprets it. He says, "It is what Solomon and Socrates and Confucius have all told us; that wisdom is better than riches."

Munsterberg deals with the same social mass in a different way, of course, but he hopes to help solve some of its ills through psychology.

These three books would bring any preacher to the center of our "social melting pot," and why shouldn't a preacher be as interested as these authors? Read them.

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See Back Cover

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

Dr. J. Campbell White has entered upon his new duties as president of Wooster College.

The second Protestant to be elected to the Italian Senate is Mr. Marconi, the inventor, who is a Waldensian.

Mr. A. C. Hanna, a grandson of Adoniram Judson, is at work in the American Baptist Mission, Moulemein, Burma.

The Living Church says that a letter from Bishop Aves in Guadalajara, the first in several months, has recently been received at the Church Missions House in New York. He had intrusted the letter to a miner who managed to escape from the country. The Bishop did not venture to write anything concerning the political situation, but said he was continuing his religious work with fair attendance on the church services. He said he felt as though cut off from the world as though he were in the moon.

The pastors of Cleveland, Ohio, have agreed upon a united evangelistic campaign of their own under the slogan: "Every pastor his own evangelist, every church a recruiting station, and every service a call to decision."

Winona Assembly grounds, Winona Lake, Ind., were recently sold by order of the federal court. It is said that William Jennings Bryan will become the president of the new board.

THE CHURCHES AT HOME.

The International Training School for Sunday School Leaders, held at Conference Point on Lake Geneva, Wis., in July, made Christian Publicity a part of the curriculum. Dr. Wm. T. Ellis, of Philadelphia, was the instructor. The General Secretaries' and Adult Class sections of the school recommended a plan to make the adult Bible class in each Sunday School a publicity committee of the church, and the organized classes in each community, a community publicity committee, under the pastors and church officials.

The plan provides also that the Bible class men shall keep the religious press fully informed on general religious news, and that they shall also stimulate interest in the church paper throughout the congregation. Daily newspapers, placards, illuminated signs, and other appropriate methods of publicity, will be cared for by the men.

The First Presbyterian Church of Southampton, N. Y., recently celebrated the two hundred and seventy-fifth anniversary of its organization.

Under the leadership of its pastor, Merle Neville English, the First M. E. Church of Danville, Ill., has for several months past been carrying on systematic studies relating to the industrial, social and religious life of that community, for the purpose of forming a constructive program for serving the needs of the community. The movement found public expression through a series of Sunday evening meetings extending through ten consecutive weeks. The subjects presented were: The Church and Social Service, Constructive Forces in Building the Community, The Educational Factors of Danville, Health, Housing and Recreation, Industrial Forces and Conditions, Music, Organized Charities, Delinquency and Dependency, Public Morals, The Church and Religious Agencies. Among the speakers were the city superintendent of schools, the public librarian, the truancy and probation officers, the judge of the Juvenile Court, the po-

lice matron and the sheriff, the secretaries of the Young Men's and Young Women's Christian Associations, representatives of the Civic Federation, the Board of Health, the Medical Association, the Industrial Club, the Associated Charities, the Volunteers of America and the Salvation Army.—School and Home Education.

The Morgan Memorial Church is situated in a forlorn and crowded quarter of Boston where Jews, Syrians, and Italians predominate. The institutional church too often neglects evangelization. The Methodist minister in charge, the Rev. E. J. Helms, has fifty-five full-time paid workers every one of whom is a "personal work Christian"—janitors, stenographers, store clerks, and all. Not a week has passed for years in which there have not been decisions for Christ. Fifty-three were received into membership during the first week of January and fifty more on Easter Sunday. On its institutional side the church conducts a day nursery, gymnasium, moving pictures, industrial school, repair shops, co-operative stores, temperance saloon, rug factory, and fresh air farm. In the industrial school are classes in carpentering, basket making, cobbling, and tinkering for boys, cooking and dressmaking for girls. A model three-room tenement teaches mothers how to keep house properly. The church music department enrolls a large number of children and provides, besides, instruction rooms in which to practice on piano and violin. There is a labor bureau with a hundred applicants a day in winter, which opens operations with prayers. Morgan Memorial has 35,000 bags out in Boston and vicinity for the collection of cast-off clothing. This is repaired in the church's shop and sold at prices poor people can afford to pay. In 1914 over \$23,000 in relief wages was paid to 1,600 different families. The repair and storage departments are housed in a \$100,000 building. A temperance saloon with games, reading and music provides a five-cent lunch, which beats the free lunch going with a five-cent glass of beer in an ordinary saloon. This temperance saloon is to be housed in a new ten-story temperance tower which will also provide baths, barber shop, tailor shop, social rooms and quarters for settlement workers. On the Memorial farm, 80 miles away, is a rag factory where broken-down men can support themselves while recuperating. On this farm 150 city children are also kept all summer, given instruction in farming, carpentry or dressmaking.—Record of Christian Work.

A block of modern small-family houses will be built in Washington as a memorial to perpetuate the humanitarian work of the late Mrs. Wilson. The houses will be known as the "Ellen Wilson Memorial Homes." There are to be 130 small houses, providing for 260 families, with an estimated capacity of 1,000 persons.

The famous "Men and Religion" bulletins in Atlanta have ceased to appear—but not because the men who have been writing them or the men who have been paying for their publication grew weary in well doing. The people who have weakened are the proprietors of The Atlanta Constitution and The Atlanta Journal, the papers which had been printing the bulletins—at advertising rates—ever since the authors, nearly four years ago, began through this means their successful fight to break up commercialized vice in their city. Following that victory, the men behind these big guns of publicity—Messrs. Eagan and Jackson, mainly—went on to promote by the same effective method reform in prison administration, the creation of industrial reformatories for wayward youth, and the abolition of child labor.

The Constitution and Journal stood for all this. But finally, when these fearless crusaders turned to the question of enforcing in Atlanta the prohibition law, and pointed out in their advertising broadsides how the most aristocratic and exclusive clubs of the capital were deliberately violating the prohibitory statutes of Georgia, the two big dailies of the city couldn't keep the pace, and notified Mr. Eagan that his money wasn't good at their advertising offices any longer. The cowardice of their policy is the more glaring in view of the fact that the two papers continue to publish advertisements of whisky and beer—in a prohibition state.

But these craven newspapers did nothing to quiet the agitation for law enforcement by their withdrawal of publicity privileges. The evangelical ministers' association of the city has always stood steadfastly behind Jackson and Eagan, and since this attempt to stifle their appeals, the pastors have rallied to them with a determination that he people shall hear the truth, anyway. The pulpits of Atlanta are voicing the demand for law and legality with thundering emphasis.—The Continent.

In accordance with the order of Rochester General Assembly, San Francisco Presbytery withdrew, July 1, from the joint work it had been conducting with the Congregationalists at Green Street Italian mission. For several years Presbyterians and Congregationalists had contributed each \$2,500 a year toward this work, which was done on property owned by the Congregationalists.

The Congregational Church of Pittsford, Mich., Rev. I. B. Ballmer, pastor, has recently had a "Home-Coming Day." Invitation was given by a half-page advertisement in the county paper with cuts of the church-building and its officers. This told of the activities of the church and invited all "not attending another church" to come to them permanently.

The Central Presbyterian Church of New York City, Dr. Wilton Merle Smith, pastor, has its own parish in China, twenty-five miles round about the city of Hwai Yuen in the province of Nganhwei. This great parish is worked by three ministerial missionaries, two mission doctors, and six unmarried lady missionaries. The plant, which includes houses, church, hospital, boys' school, girls' school, motor boat for itinerating, etc., has cost the Central Church \$55,000. Its annual expenditure on the mission is about \$12,000. This church has also a home mission parish among the mountain whites of Kentucky, on which it spends close on \$1,500 annually.

The liquor problem is now systematically studied in at least two hundred colleges of the United States.

The United States government is building a railroad in Alaska and in its permits for town sites there is a proviso that no gambling, liquor selling, nor immorality is allowed under penalty of forfeiture.

A survey of St. Paul, Minn., shows one church to every 1,957 persons and one saloon to every 673, or about three saloons to every church. Two wards, the midway district, have no saloons. Contrary to the usual city conditions, the two "downtown" wards have the most churches in proportion to the population.

Thirty-nine of the leading college papers of this country and Canada took action last week to bar liquor advertising of all kinds from their columns. The action was taken at the convention of the Associated College Newspaper Publishers.

We have had, so it seems, an English visitor. He is a certain Archdeacon Cunningham, and belongs to that variety of which Matthew Arnold will always stand to Americans as the great prototype. He has been recruiting in the university town of Cambridge the story of his over-sea travels. Mr. Cunningham tells us that he has discovered a "rather curious thing," to wit: that "religion in America might be said to be wholly

in the towns and to be almost unrepresented in the country districts. There are no village churches or missions, or so few that they may be neglected. Through the whole rural area of America people are in danger of relapsing into practical heathenism and nobody seems to care. It is an extraordinary thing about the church that there is such complete indifference to the practical heathenism of the large rural population among whom no religious ordinances exist."

Our good friend may be reassured. The heathen Presbyterians and Methodists are manfully at work, to say nothing of the Baptists and Disciples, and Congregationalists and all the rest who may have something of the spirit of Christ even though they are without the historic episcopate.—Record of Christian Work.

THE CHURCH ABROAD.

R. A. Doan, recently elected secretary of the Missionary Society of the Disciple Church, became convinced on a tour through the Orient that the adult Bible Class movement should be taken up in China to conserve the results of the evangelistic campaign begun by Dr. John R. Mott and Mr. Sherwood Eddy. Mr. Doan in his addresses to the missions spoke of the value of the adult Bible Class movement in America and urged the organization of classes. At his suggestion men's classes were organized at Nantunghow, Nanking, Chuchow, Wuhu, Luchowfu, and a women's class at South Gate, Nanking. Mr. Doan spoke over 70 times in China in the interests of the adult Bible class to audiences aggregating more than 15,000 people. There were 700 enrolled in the classes.

Picture Sunday School cards not used in your school may be sent to Miss A. M. Todd, American M. E. Mission, Hingwha, via Foo Chow, China.

Frank, Bishop of Zanzibar, the fiery ritualist who protested against Episcopalians holding a joint communion service with Presbyterians at Kikuyu, has again come into public prominence by excommunicating the honored Bishop of Hereford. "There can be, and from this day forward there is, no communion in sacred things between ourselves and the Right Rev. John, Lord Bishop of Hereford." "This would seem inferentially to excommunicate all who tolerated the Bishop of Hereford," writes a correspondent in The Church Times. The Zanzibar "Athanasis contra mundum" has, we judge, an undeveloped sense of humor.—Record of Christian Work.

Methodist missionaries in Osaka, Japan, recently secured the services of a Japanese aviator who is a Christian to fly over the city and scatter tracts containing religious messages. The people of Osaka, being attracted by this unique method of propaganda, eagerly read the Christian messages scattered among them.

Bishop Isalah B. Scott, of the Methodist Episcopal Church in Liberia, reports that the church membership in that republic has increased during the past year from 9,633 to 10,709.

The Queretaro Boys' School is attached to the American Methodist Mission in Mexico. Queretaro, a great Roman Catholic center, had been roughly treated by the Carrancistas, who burned confessionals and otherwise showed their hatred of Mother Church. When they were obliged to evacuate, Mother Church took her revenge, not on the hostile Mexican faction, but upon the American mission. A mob, 3,000 strong, shouted, "Long live religion! Death to the Protestants!" broke into the schools, tore organ, benches, and pulpit into the street to a bonfire, heaped them with armfuls of books, clothing, dishes, household linen and piled shavings and kindlings to fire the building, when, presto! a townsman not connected with the mission shot a rifle into the air and the whole cowardly pack vanished like coyotes. They abandoned a banner which they carried. Its staff proved to be the pole of a baldachin borne in the Catholic processions of the town and witnessed to the authoritative inspiration of the proceedings.—Record of Christian Work.

Among the Telegus in India a brief church service is held every morning and evening of the week, and each member is expected to be present at least once a day. A roll call is taken at every service, the teacher reading out the name of every family-head, thus, "The house of John," "The house of Andrew," "The house of Aaron." It is not surprising that as regards church attendance the Telugu church can show an attainment beyond the dreams of the church at home.—Record of Christian Work.

OUR OWN NATION.

The total receipts of the United States government for the fiscal year ending June 30 last were \$415,000,000, an increase of \$35,000,000 over the previous year. In income taxes corporations contributed \$39,000,000 and individuals \$41,000,000. Only forty-one persons appeared in the United States with incomes of \$1,000,000 a year or more. The prohibition movement caused a decrease of \$25,000,000 in the receipts from distilled spirits, tobacco and fermented liquors. For the same period, the United States for the first time in history leads the world as an exporter, our total being \$2,768,600,000, against \$2,170,100,000 for the United Kingdom, an increase of 17 per cent for the United States, and a decrease of 30 per cent for the United Kingdom, compared with the previous year. These formidable changes in the balance of trade have inspired certain New York bankers with the belief that the financial center of the globe can be transferred from London to this country. The belief is encouraged by the sudden falling off in the price of the English pound sterling. New York bankers are demanding that bills of exchange, which for centuries have been drawn on London, hereafter be drawn on New York and be figured in American dollars instead of English pounds. The English banks will resist this movement, since the establishment of the money center of the world in New York would mean the loss of immense annual commissions which all the world has been compelled to pay to London to grease the wheels of commerce. It therefore is probable the English banks will try not to arrange, as they have been requested, a large credit balance in New York by sending over their American securities.—The Continent.

The National Director of the Bureau of Mines has investigated the loss sustained through death and injury in the mining business in this country. He finds that there are 100,000 injuries and 3,500 deaths annually at a cost of \$12,000,000.

In Chicago 1,150 foreign born citizens have deposited so much money in the postal savings banks of that city that the government has refused to accept any more. There is a limit of \$500 for each depositor in a postal savings bank, and in Chicago 1,593 depositors have reached this limit. There was on July 1 in the Chicago postal savings banks \$3,267,000, a net gain during the fiscal year of \$961,000, or 42 per cent. The foreign born depositors owned nearly three-fourths of the total. Russians lead all other foreign born depositors with \$518,000 to their credit; then follow Austrians, Germans and Italians.—The Continent.

The national wealth of the United States is officially estimated at \$187,739,000,000, or \$1,965 for each man, woman and child in the country. Such are the figures contained in the special bulletin, "Estimated Valuation of National Wealth, 1850-1912," issued by Director S. L. Rogers, of the Bureau of the Census, Department of Commerce. In less than two-thirds of a century—from 1850 to 1912—the total wealth of the nation, excluding exempt real estate, increased from \$7,136,000,000, or \$808 per capita, to \$175,426,000,000, or \$1,836 per capita. In other words, the wealth of the nation as a whole is nearly twenty-five times as great as it was in 1850, while that of the individual is about six times as great. The exempt real estate, which was estimated at \$12,314,000,000, or \$129 per capita, in 1912, includes the buildings, other structures,

and public works owned by the federal, state and local governments, with the land on which they stand, together with such real property of educational, charitable and religious institutions as is exempt from taxation.—Miss. Rev. of World.

What has the United States accomplished in the world? Have we done anything to work out the principles expressed in our fundamental national documents? President Elliot has made a significant answer to this question in his statement of five important contributions which America has made to the advancement of civilization. "First of all, we have have done more than any other people to further peace-keeping, and to substitute legal arbitration for the brute conflict of war. Second, we have set a splendid example of the broadest religious toleration—even though Holland had first shown us how. Third, we have made evident the wisdom of universal manhood suffrage. Fourth, by our welcoming of new comers from all parts of the earth, we have proved that men belonging to a great variety of races are fit for political freedom. Finally, we have succeeded in diffusing material well-being among a whole population to an extent without paralleled in any other country in the world."

THE WAR.

The losses of Europe in the war up to May 31, as compiled by the French ministry of war, are as follows:

	Killed	Wounded	Prisoners	Total
France . .	460,000	660,000	180,000	1,300,000
England . .	181,000	200,000	90,000	471,000
Belgium . .	49,000	49,000	15,000	113,000
Russia . . .	1,250,000	1,680,000	850,000	3,780,000
Germany . .	1,630,000	1,880,000	490,000	4,000,000
Austria . .	1,610,000	1,865,000	910,000	4,385,000
Turkey . .	110,000	144,000	95,000	349,000

Totals . . 5,290,000 6,478,000 2,630,000 14,398,000

A French litterateur, Maurice Barres, has been writing of "The Agony in the Trenches." The note-book of a wounded German soldier had fallen into his hands. From this he borrows the final words:

"Five days long have I lain here in the woods. The hunger becomes unendurable. I have wept to the Lord for help and without avail. Nevertheless, I know that the Lord is near me and therefore I am quite peaceful and patient. It will not be long before I shall be Home with my brothers over there in the fair land where we shall meet by the river clear as crystal. Farewell. Wilhelm Baumer."

The reference to the river is, of course, borrowed from Rev. 22. M. Barres, however, in spite of the fact that he is an academician, does not know this, not knowing the Bible. With utmost honesty he describes the entry in the soldier's journal as "very strange and full of fevered phantasies and of religion." He is struck with how "the German barbarians carry their gods with them to battle. This Wilhelm Baumer was thinking of the old Germanic Rhine-daughter, for the crystal stream of which he speaks is certainly the Rhine." This is written with sincerity and with no thought of mockery. But what an indication of the paganism of our times when a man representing the flower of French scholarship should misrepresent a simple Biblical allusion!—Record of Christian Work.

A writer in The Watchman-Examiner has been reading a copy of The Hibbert Journal for June, 1913. He is struck by the change in religious thought caused by one year of war. He says:

"One year of bitter conflict has driven the current of religious thought so far from the course of 1913 that few have realized the vast change. In this number the opinions of German scholars are quoted with respect; in fact, as decisive and convincing. As now read it is realized with something of a shock that the views of German theologians and philosophers are no longer quoted as authority.

"The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has been utterly discredited by the war. The ascendancy which German thinkers had gained and maintained in the last forty years has been destroyed by the fact that their theology and philosophy have permitted them to defend a war in which millions of human lives are being destroyed, and a large part of the earth laid waste."

The German people, it is noted, have turned from that type of religion and philosophy:

"The names that have stood high in scholastic and theological circles are no longer revered. The apostles of the age of doubt are being repudiated, and the people are reading the Bible and thronging the churches in simple faith in God and his Word, and calling on him for help in this time of terrible woe. In the number of The Journal referred to it is asserted that the gospels are largely unhistorical, that but little is known of the real life of Jesus, and that Jesus was merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the gospels should be considered as a part of the Old Testament. Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Saviour as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have themselves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ, whom they now believe to be Very God of Very God. And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God and in his Son and in his Word are the dominating facts in religious thought and life. In times of ease and safety, men come to rely on their own powers, but in times of trouble they turn to God, because they realize that he alone can save. This lesson the world is learning to-day. Reliance on human wisdom is destroyed. Trust in God is our only refuge.—The Literary Digest.

The War Zone.—Some three-fifths of the total population of the earth and over three-fifths of its land surface may at this moment be classed as belligerent. Some seventy-five per cent of the peoples of Europe, inhabiting roughly 3,200,000 square miles out of a total area of slightly more than 3,800,000, are now at war. From the north of Scotland to the south of Spain and thence to Constantinople, and the Ural Mountains, and so round the entire circuit of the Old World, only about one person in eight, only about one acre in six, lie outside the struggle. Of the fifty-six million Europeans who are at present neutral, perhaps only the twenty who dwell in the Spanish Peninsula are certain to continue so; one-half of the remainder are possible, the other half likely, combatants. As matters stand today Turkey and the Germanic powers together dispose of some 460,000 square miles of European soil and 119,000,000 inhabitants, and the Allies in Europe of six times as much territory and about two and a half times as many subjects.—Sydney Brooks, in The Atlantic.

The Greatest of All Wars.—Sydney Brooks, in the September Atlantic, says of the present European struggle:

"Former wars were wars of armies and governments; this is a war of nations. Former wars were wars of soldiers; this is a war in which the chemist and the manufacturer and the working-man at home are as vital to victory as the fighters at the front. Former wars were on a great scale; but none of them saw, as this has seen, some 20,000,000 men under arms. Former wars were expensive, but never until now has civilization paid \$50,000,000 a day for the pleasure of blowing itself to pieces. Former wars brought in their train, within certain narrow limits, a derangement of commerce; but no war, except this one, has precipitated an economic and financial upheaval of such unimaginable dimensions that there is probably not a single human being

on this planet who has not in one way or another, for good or evil, directly or indirectly, been affected by it. Former wars took place—or such of them at any rate as can alone be compared with the present one—before the credit system had become internationalized, before the telegraph and the cable and the railway and the steamship were invented, while the mechanism of modern trade was as yet in its infancy, and when each nation, to a degree we can now hardly conceive, was able in the main to support itself. This war has burst upon a world so bound together by ten thousand links of commerce, finance, and communications that a shot fired in the Dardanelles sends down the price of wheat in Chicago, and the intervention of Great Britain disorganizes for the time being the trade of China and Brazil, and armies are raised in the ends of the earth, transported across the seven seas to a single spot, and are there fed and clothed and munitioned from the resources of another hemisphere thousands of miles away."

In reading this last sentence we recall Macaulay's famous saying concerning Frederick the Great: "In order that Frederick might rob a neighbor whom he had promised to protect, black men fought on the coasts of Coromandel and red men scalped each other along the shores of the great lakes of North America." We also see how the world has advanced since Macaulay's day. Not only is the effect of this war of even wider reach, geographically speaking, but it touches not merely the soldier, but the whole life of distant nations in a manner undreamed of a century and a half ago.

The "Million Testament" Movement originated by the World's Sunday School Association to send Testaments and gospels to soldiers in the warring countries as gifts of American Sunday School teachers. Rev. A. C. Harte, working in prison camps in Germany, writes: "I am beginning to distribute the Testaments. I soon will have used up the 40,000. It will be good if you can get another 40,000 or 80,000 for us."

Mr. Eberhard Philidus, student secretary of the Y. M. C. A. for Austria, writes: "The gospels for the prisoners which you sent have duly arrived, and will be distributed through the Red Cross. It is very kind of the American Sunday School children to think of our prisoners, and I am certain the gospels will be greatly appreciated."

From another worker in Austria: "Thousands of soldiers get their own New Testament or a copy of the gospels which most of them never possessed before. As to the prisoners of war in Austria-Hungary, we have been able to supply 27,000 Russians as well as Servians, with gospels through the Red Cross societies."

The Empress of Russia will permit the gospels, which are to be given to the Russian soldiers in Russia by the Sunday School pupils of America, to be presented in the name of her son, the heir to the throne. The following is a translation of the inscription printed in each book by the orders of the Empress:

"His Imperial Highness, the Czarevitch, Heir Apparent, and Grand Duke Alexander Nikolavitch, most graciously presents this gospel, which has been sent to him by a Sunday School scholar in America."

Certainly it should be entirely safe for Americans to travel the Atlantic as against German torpedoes, but it should be equally safe for Americans to travel from the Chicago dock to the mouth of the harbor as against American carelessness. It is very wrong to violate international law; it ought to be equally wrong to violate our own national laws. Safety is as valuable for home consumption as for an over-the-sea commodity.—Congregationalist.

Our right to use Dean Farrar's "Life of Lives," his Topical Life of Christ—not the chronological, —is limited. Each subscriber should send at once \$3 for a copy of the book and a year's subscription (dated from time of expiration) to The Expositor. See page 86.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Rev. Frank J. Day, D. D., pastor of the North-ern Congregational Church, Toronto, generally takes for his prayer-meeting topic some book of the Bible with which he deals in expository fashion. He has recently done this with the first Epistle of Peter, and is now busy at the parables of our Lord. He finds this to be the most satisfactory and most appreciated form of topic for the prayer meeting.—Christian Endeavor World.

I. THE OWNER'S MARK.

Gal. 6:17; Rom. 8:9.

Expository Notes.

Gal. 6:17. Paul had been troubled by the emissaries of the Judaizing party at Jerusalem who had dogged his footsteps, trying to undermine his converts' faith in him and saying that his doctrine was not authorized by the Lord Jesus, that he did not represent Christ correctly. He has been defending his doctrines and his apostolic authority to the Galatians, and now he winds up his letter with, "Let me alone! I am Jesus' slave! You can see his brand on me!"

Paul called himself the slave of Jesus at other times, Rom. 1:1 and Phil. 1:1, for the word translated servant in the English version really means slave.

Paul is thinking especially of the slaves of the heathen temples who were branded to show that they belonged to a certain temple or to the deity worshiped there. This mark was burned upon their skin as now-a-days lumber and cattle are branded in the West to show ownership, each owner having his own device.

Paul implies that he does not have to claim relationship to Jesus; the slave's brand shows indisputably who is his lord and master. As for the brand, see 2 Cor. 11:24-27. His travels and persecutions had undoubtedly left their imprint on his physique. His back bore the scars of scourgings, both Jewish and Roman. His word, bear, is not suggestive of patient endurance, but rather of triumph, as a soldier returning from victory proudly shows his scars.

Rom. 8:9. But bodily persecutions are things of the past. Christians are not now imprisoned and scourged for Christ's sake. How may the world know, now, to whom we belong? Is it dependent on our own claim now, or has our Master set his seal upon his followers of the twentieth century?

When writing to the Romans, Paul answered that question for all time. "If any man hath not the Spirit of Christ, he is now of his." The theologians may refer this to the Trinity, but practically, the world knows that a man belongs to Christ when he shows the spirit of Christ in his life. That is the brand that proclaims his master to the world more effectively than any word of his could do.

Plan for Our Meeting.

Topics for discussion.—Signs of a Christian. The most effective testimony. What the world notices most in a Christian. The masters of the world. The brand-marks that people carry.

Thoughts on the Theme.

There are certain qualities whereby the Spirit of Christ can always be recognized, by which it is manifested. It is summed up in the word Christ himself always used—love—the love of God, the love of the brother. Experience has borne this out. There have been many good men in the world who have not known Christ. There were good men in India, Greece and Rome. Socrates and Plato, Epictetus and Marcus Aurelius, stand out forever as typical of the highest virtue the world before Christ could produce. But lacking in all that ancient world, lacking in these greatest souls of it, is just that one thing that has characterized all good men made good by contact with Jesus Christ, namely, a warm, glowing, tender, sacrificial love for all souls, a

love forever constant and which exercises itself in a great pity even on the lowly and the out-cast of the world. This is the sure sign of the Spirit of Christ. Though a man have faith, hope, honesty, purity and hath not love, he is none of his.—Frederic Lynch.

A. J. Cassatt, the late president of the Pennsylvania Railway, was once making a quiet tour over one of the branches of the system, and wandered into a out-of-the-way switchyard, where something one of the yardmen was doing did not meet with his approbation. He made some suggestion to the man, who asked: "Who are you that's trying to teach me my business?" "I am an officer of the road," replied Mr. Cassatt.

"Let's see your switch-key, then," said the man, suspiciously.

Mr. Cassatt pulled from his hip pocket his key ring, to which was attached the switch-key, which no railroad man in service is ever without. It was sufficient proof for the switchman, who then did as he was told.

If you are to have leadership in dealing with the souls of men, they must see in your conversation, in the tone of your character, in the spirit of your life that you possess the "switch-key," the evident presence of Jesus Christ.

Owners we must have. Owners we have, noble or base—whose are we, whose hands are upon us, molding us, deciding our movements, gripping us, molding us, deciding our movements, gripping us in their welcoming or forbidding restraint? The apostle Paul's chain of obligation is fixed upon the supreme height. It is fastened to the very throne itself. The decrees of his owner run throughout the universe, and he is the bondslave of the eternal God. He is the Lord's: "Whose I am and whom I serve."—J. H. Jowett.

Unbranded cattle wandering loose on the western plains are termed "mavericks." When found on a man's range, they may be claimed by the finder and marked with his brand.

At a visit of the missionary to a western settlement, a little girl was baptized. The next day her school mates were questioning as to what "that man did to her." "Why," she said, "it is like this. I was a little maverick, and the missionary found me and put Jesus' brand on me."

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kiota Christian Training School, and some of them are now preaching the gospel which their teacher has unconsciously recommended. Christ's gospel received its corroboration in its fruitage.—Hugh T. Kerr.

II. THE FOUR FIELDS.

Matt. 13:3-8.

Expository Notes.

This familiar passage is generally referred to as the Parable of the Sower. It has been given other names by different commentators. McLaren calls it Four Sowings and One Reaping. It has been termed the Four Kinds of Soil. Bishop McConnell called it the Four Fields. (The following is largely a condensation of his exposition):

1. The first is a field without fences, a type of the too open-minded man. This field was open to the sower and his seed, also to the passing travelers and to the birds. What one brought, the other carried away. This man is open to the gospel—and to everything else.

On some estates a path crosses the fields open to the public, but on certain days the owner puts up a sign, "No thoroughfare," to keep his legal title to the land. It would be a good thing for some men to put up a "no thoroughfare" sign on their minds. If they would shut off other things, they might give the gospel a chance.

2. The second field is a shallow soil producing a quick growth, a type of the emotional mind. If an emotion comes out of an idea and passes on to action, it is all right. But the ordinary emotional person is not made for the middle of the day—from nine to three—when the work of the world is done. He is like John Mark, who starts out eagerly from Antioch with Barnabas and Saul, but deserts and goes back to Jerusalem when he gets among the rough hills of Asia Minor.

3. The third is the field that grew too many things. Some men—and more women—have "too many activities. Some preachers are really "too busy." Such persons have a poor sense of perspective. They are dabbling with too many things that are not worth while. Time is wasted on trivialities; the temporal crowds out the eternal.

4. The fourth field contains the good crop, that which compensates the sower for his labor. Not all good fields show the same rate of increase; some bring forth thirty-fold, some an hundred-fold, but all are called good fields.

According to Luke, these are men who have an honest and good heart, who hold the truth fast, and bring forth fruit with patience. Three qualities are needed—candor, endurance and patience.

Jesus said nothing about outer hostile forces. If the Word of God has a fair chance, if it is considered with candor, it vindicates itself.

Plan for Our Meeting.

Ask four persons to give his picture of the individual who represents one of these four fields.

Thoughts on the Theme.

Thousands of women live in a show idea of overwork. They are kept "rushed" by social engagements they have made for themselves, and that are really of no importance whatever. They could take one afternoon a week and rest and read, if they chose. They could read their Bible where now, they declare, they "haven't time to read a thing!" They could study a language, teach in a Sabbath School, visit the poor, give an afternoon a month to missions or municipal betterment, or spend their golden coins of time in various other restful or helpful ways. Nobody that ever lived has had a less or more allowance than twenty-four hours to the day. In this respect all men and women have exactly the same amount to spend—the full socialist ideal thoroughly realized. Each of us has all the time there is, and each of us is subject to the same test question: "What do you do with your time?"—The Continent.

Two young Hindu priests were walking through the crowded bazar. Some one, in passing, flung a little book toward them, saying, "I cannot read it; do you want it?" One of the brothers caught the book, and hid it in the folds of his robe. It was dark when they reached their home, the temple in the jungle, but they lit a lamp and read a story of a wonderful life, of One more merciful and loving, yet more holy, than their dreams could ever have imagined. They were filled with a strange joy. "We must tell the people," they said. So, when the villagers came with their offerings of rice and flowers, to their god, the brothers told them of the book, and read portions of the story to those who would tarry to listen. At last one said, "There are some Jesus people in a village the other side of the jungle, let us go and ask them about him." So a deputation of the head men of the villages round the temple marched across the jungle to the Christian village. The Christians there

sent for the district superintendent, and after he had talked with the visitors and answered their questions, he asked how many wanted to be baptized as "Jesus men," and every man, more than sixty of them, stood up.

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

We are going to be through this life before long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be * * * not what men thought of us, but what He thought of us, and whether we were built into his kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—Borden P. Browne.

III. GOOD CITIZENSHIP DAY.

Ex. 18:19-22; 1 Pet. 2:13, 14, 17; Matt. 22:21.

Expository Notes.

There is much being said now-a-days concerning "good citizenship," "true patriotism." In this country each man must bear his responsibility for the government. In our references there are two pieces of advice concerning matters of citizenship in two widely separated ages, under widely different conditions.

In the Pentateuch, Jethro's advice to Moses is that he share the government of the twelve tribes of Israel with a number of men of the people. And men of a certain class are to be chosen. God-fearing men of ability and integrity, men that are unbrilliant. These men are to "bear the burden with thee," and the one item of Moses' task given here is that he must "teach the people the laws and show them the way wherein they must walk and the work they must do." The task of rulers and the character demanded for them, cannot be better stated than it was by this old desert chief long centuries ago. This is the ideal of character for every citizen. I have read that verse 20 is the inscription on the modern building of the Harvard Law School.

Turning to the New Testament epistles, we find a very different state of society. The old freedom has gone. The state is in the grasp of the despotic Roman emperors. The only political virtue left to the Jews is that of acquiescence in the existing situation, submission in fact, and that Peter urges upon his correspondents as a religious duty—"for the Lord's sake."

In the gospel, the Lord escapes from the trap laid for him by the Pharisees and Herodians by a statement which is really a twofold command. We have remembered that he said, "Render unto God the things that are God's," but we have often forgotten that he laid along side of that, and with equal positiveness, the other command "to render unto Caesar the things that are Caesar's."

The conclusion is inevitable that a man's political duties are duties, and cannot be ignored without sin.

Plan for Our Meeting.

Topics for discussion. What are the civic duties of the voters of my precinct? Some of the problems of this nation. What is true patriotism?

Thoughts on the Theme.

I believe in religion in politics. If there's any man who ought to get into politics it's the man who is not for sale nor in the market to buy the votes of others. The country is not suffering so much from the iniquity of the vicious as from the indolence of the upright. You could vote and didn't? You are a lot of political grafters, for you sold your ballot at the price of a day's labor. The man who doesn't vote when he has a chance ought to be deprived of the chance when he wants it.—*Ira Landtrith.*

You are waiting to do some great thing; you would bleed and die for your country. Citizenship does not demand any such act of heroism. Do the small things, and the first one that comes to you, and a second will immediately come.—*John Bright.*

The morning after the elections last summer, the daily papers reported town after town, "Small vote here," "Very light vote," "Few out to the polls," "Little interest shown in election." One could but ask, Where were the Christian citizens?

Professor Albert Bushnell Hart, of Harvard, recently prodded his college neighbors, charging them with being poorly educated when it comes to voting. "They prefer," he said, "to pay \$50 or \$100 a year in taxes rather than to go to the place to vote—if it is a stormy day." The result is that while Cambridge has greatly increased in population and in business interests, the character of its government, its police, and its schools has not improved proportionately, if, indeed, it has not retrograded.

Education that is worth while should show itself in intelligent voting, just as much as in intelligent reading and speaking and writing. For most citizens voting is the most far-reaching and important act of the entire year. It is their one chance to influence public affairs. It is their one chance to benefit their town, their state, the nation. To be indifferent to this great and unique opportunity marks a man as no patriot, almost a traitor to his country.—*C. E. World.*

IV. FOUR EXCLAMATIONS.

Luke 8:37-40.

Expository Notes.

These verses follow after the story of the healing of the Gadarene demoniac. The demons have come out from the man and entered into the swine which have then rushed over the cliff into the sea.

1. The people are filled with alarm at this disaster to their possessions and, fearing further destruction of their property, they cry, "**O Jesus, please go away from us!**" Their attitude is one of fear and repulsion. They think not that a degraded man has been restored to his right mind, and that a dangerous locality has been rendered safe for all travelers, but only that some "vested interests" have been interfered with.

2. The fierce demoniac has come to himself, and he is filled with gratitude to his deliverer, and he cries, "**O prophet from Galilee, let me be one of your band!**" But Jesus says, "No. Go home and tell your friends what God has done for you." We see that Jesus does not deal with people according to a rigid formula, but he treats life as all things alive must be treated—according to the needs of the individual and the situation. (a) Physically and mentally, the healed demoniac needed rest. (b) When he could talk he was needed in Gadara—there were many other witnesses in Galilee. (c) His story would be most effective among those who had seen him in his previous condition.

3. So the erstwhile demoniac goes to his own town and there he says, "**O friends, let me tell you how I was healed!**" His gratitude shows itself in testimony to his healer.

4. Jesus after this returns across the lake to Capernaum. A crowd was on the shore and as they recognized the boat and its occupants, they cry, "**Here he comes!**" They were watching and waiting for him. The whole world are, more or less unconsciously waiting for Jesus. In all ages men have been trying to find the Saviour for

their sins, the consoler for their woes, and they have searched everywhere for him. They have gone on pilgrimages, they have undergone penances, they have prayed and suffered—when all the while Jesus was coming toward them with love in his heart and healing in his hands.

Plan for Our Meeting.

Topics for discussion. The different attitudes people have toward Christ. The effect of a revival upon different classes. How the heathen world is waiting for Christ. How the heathen world welcomes Christ.

Thoughts on the Theme.

Fear and selfishness prompted the prayer of the Garasenes. They did not want instruction, nor feel that they needed a healer. Were their prayers so very unlike the wishes of many of us? Is there nobody now-a-days unwilling to let the thought of Christ into his life, because of an uneasy suspicion that if Christ comes, a good deal will have to go? How many trades and schemes of life really beseech Jesus to go away and leave them in peace?—*Alexander McLaren.*

The sphere in which the healed man's witness was to be borne tested the reality of his healing. "Go home to thy friends, and tell them." I wonder how many Christian professors would be easily believed by those who live in the same house with them, if they said that Jesus had cast their devils out of them. It is a mistake to take recent converts, especially if they have been very profligate, and to hawk them about the country as trophies. Let them stop at home and get sober and confirmed, and let their changed lives prove the reality of Christ's healing power. They can speak to some purpose after that.—*Alexander McLaren.*

Missionaries in Africa declare that almost daily groups of people from distant and inland villages come to them pleading, with tears streaming down their faces, for a God-man to be sent to their village. One such group said to the missionary: "Why do you stay so far away from us? We built a church for you, and now it is rotted down, we have waited so long for a teacher."

A Brahmin said, "I am a Hindu, but I could love your Jesus," and a Buddhist woman said to her friend after hearing of Christ, "Did I not tell you there **must** be a God like that?"

WARNING.

I.

A man and woman going by the name of F. C. Woodlock are defrauding the public by seeking advertisements for church calendars. They have bogus samples of work done for churches and recommendations from ministers. They get all the advertisements possible paid for in advance, and then disappear. The woman is about forty-five, refined looking, with a slight English accent.

She is dressed in the latest fashion; height about 5 feet 8 inches; weight about 160 pounds. The man is middle-aged, thickly built, round face and head, dark mustache, quiet voice, unassuming manner, height about 5 feet 9 inches; weight about 200 pounds.

If found please arrest and notify at once the Police Department, Wyandotte, Michigan, as I hold a warrant for same.

JOHN A. DENMAN,
Police Captain.

II.

The **Liquor forces** of Ohio are sending out anti-prohibition literature, urging "temperance" (which they make to mean moderate drinking), and endeavoring to enforce their arguments by quotations from the Bible—and all this in the name of THE TEMPERANCE UNION. Deceived by this name, some managers of county fairs have granted the organization booths from which to distribute literature.

Pastors can make effective use of posters to counteract this campaign of deception. The Expositor will furnish a package of ten posters containing striking temperance facts and statistics for \$1.00. They are 24 by 36 inches in size, printed in large black and red type. Many churches are placing one each week on their bulletin-boards beside the entrance door.



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Pastors desiring evangelistic assistance for next season either for their own churches or for union meetings, should correspond with the Rev. Parley E. Zartmann, Winona Lake, Indiana. There are about three hundred workers in the association, and the secretary will be glad to recommend some man suitable for your work, and if possible he will visit your community for a conference with the leaders.

In the meetings being held in the Union Tabernacle in San Francisco, there are conversions each night. Among those who have assisted in the work are Dr. L. W. Munhall, Rev. John McNeil and Billy Sunday; it is estimated that twenty-five thousand people assembled in the vast court to hear Mr. Sunday. Dr. W. E. Biederwolf and his chorister, Wm. McEwan, were in charge the first three weeks of September.

The annual conference of the I. A. E. was held at Winona Lake, August 25-27. In addition to the business sessions, there were addresses by the president, Herbert C. Hart, Dr. W. E. Biederwolf, representing the Commission on Evangelism of the Federal Council of the Churches of Christ in America; M. B. Williams, chairman of the Extension Committee; Dr. Milford H. Lyon, Rev. C. G. Jordan, Dr. Wilbur F. Crafts, of Washington, and others; all the topics being vital to the promotion of evangelism. Herbert C. Hart was re-elected as president; H. W. Stough, treasurer; Parley E. Zartmann, general secretary. The reports indicate progress in all lines of evangelistic work.

Geo. H. Williams has retired from the evangelistic field to become president of the Southern Collegiate Institute, Albion, Ill.

The Osborn evangelistic party spent nine weeks in Buffalo, N. Y., with more than one thousand conversions. On August 11, the party began a meeting in Wilson, N. Y.

D. Lansing Spooner, chorister with Dr. Stough, has had charge of the music at the Lancaster, O., camp meeting.

Mr. and Mrs. Owen M. Walker have spent most of the summer assisting pastors in Manford, Tahlequah, and Nashville, Okla., and they are now in Cowan, Ind. There have been many additions to the churches.

The Indianapolis Federation of Churches maintained evangelistic meetings this summer in different sections of the city. C. Fenwick Reed was one of the evangelists, and good results are reported. Mr. Reed is now conducting a township campaign with headquarters at New Ross, Ind.

Rev. Daisy Barr, who was associated with Dr. Milford H. Lyon last season, is conducting an evangelistic campaign in Alexandria, Ind.

Chester Birch has been on the program at several chautauquas this summer, and in two places he arranged for an evangelistic meeting immediately following the chautauqua. Mr. Birch believes that in many towns brief evangelistic campaigns or Bible conferences can be substituted for the ten-day chautauqua.

J. B. Kendall and Mr. Bird conducted a successful campaign last month in Lafayette, Ala. They have made a number of engagements for next year.

O. A. Newlin and L. A. Wegner have been holding a union meeting in Spencer, Ind. Their next campaign will be in Hillsboro, Ind.

B. Fay Mills held meetings in the Ft. Washington, N. Y., Presbyterian Church for three weeks in July. August was spent in evangelistic work at the San Francisco Exposition.

The Mills-Huggins party conducted a meeting in Ollie, Iowa, with many conversions, and a quickening of the spiritual life of the churches.

W. A. Tetly held a successful meeting in Midletown, Mo. J. E. McConnell, son of Dr. Lincoln McConnell, is associated with Mr. Tetly.

At the World's Christian Endeavor Convention, in Chicago, the following was announced as the goal of Endeavor for the next two years: A million new converts; a million new Endeavorers; a million new church members; a million new dollars for missions; a million new members of the Peace Union; ten thousand new Endeavor societies; twenty thousand new comrades of the Quiet Hour; ten thousand new Legionaries; ten thousand new C. E. experts; five thousand new Lifework Recruits.

A church paper says of Dr. H. W. Stough: "At Hazleton he brought against himself the opposition of a quartet of political bosses who are attempting to get even through a resort to the courts. Dr. Stough has done a good piece of artillery firing that should assure him the thanks of more than one community."

The Evangelistic Committee of New York City is conducting more than a hundred and fifty meetings a week for at least nine different nationalities. One of the tents, seating two thousand people, is on the grounds of the Cathedral of St. John the Divine, and the committee has the co-operation of the Churchman's Association.

One evening during the R. E. Johnson meetings in South River, N. J., there was an anti-booze parade participated in by more than three thousand church members.

G. W. Taylor has been spending part of the summer in holding tent meetings in Los Angeles, Cal.

W. A. Bodell has resigned as pastor of the Presbyterian church in Bloomington, Ill., and will re-enter the evangelistic field, in which he has been so successful. Harry L. Maxwell will be associated with him.

A unique instance of summer evangelism is the work of Dr. R. F. Y. Pierce at Broad and Wall streets, New York City. His street ministry includes evangelistic addresses, cleverly illustrated by artistic crayon sketches, given in various business centers of downtown Manhattan at the noon hour. On a recent occasion fully 1,000 bankers, bank clerks and business men of every kind listened to the gospel as preached by Dr. Pierce in front of the Stock Exchange.

The 170 churches of Rochester, N. Y., and vicinity, gathered an average of nearly forty new members each, or a total of 6,599, of whom 1,900 were men, during a campaign from October to Easter. No evangelist was engaged, but emphasis was placed upon the evangelistic function of the ordinary services and organizations of the church. Other results of the campaign are many civic influences and an interdenominational institute for religious education.

The Hugh A. Knowles party conducted a campaign in Olin, Iowa, in August.

E. B. Pratt and Mr. and Mrs. Brison held a union meeting for six weeks in Creston, Iowa, leaving hundreds of persons converted.

E. R. Nance held a meeting in Sylvan Grove, Neb., which resulted in large increase in the church membership and in the organization of a gospel team in each local congregation.

E. A. Bell, secretary of the mid-night mission in Chicago, has proposed night churches to compete with the night life in "The Loop" of that city.

Fred L. Buck had charge of the Watertown, S. D., district camp meeting at St. Lawrence.

W. E. M. Hackleman, of Indianapolis, was one of the musical directors at the Anti-Liquor Congress in Atlantic City, N. J.

Rev. H. S. Kimura, a graduate of the Moody Bible Institute of Chicago, an active minister of a Congregational church in Japan, recently came to America to study Billy Sunday and his methods. He has returned to Japan, and is giving the Japanese an oriental version of Mr. Sunday. Japanese newspapers indicate that the new methods are at least attracting popular attention.

Mr. and Mrs. E. R. Hermiston spent two months at the San Francisco Exposition, and used their chapel car in holding evangelistic meetings.

The National Bible Institute, of New York City, at its sixty outdoor meetings in different parts of the city, is distributing, in addition to copies of the Gospels, sheets containing extracts from Billy Sunday's sermons.

The Continent reports that Fort Wayne, the second city in Indiana, and one of the strongholds of the saloon, is fairly bewildered by the recent rise of temperance sentiment among its people. An active part is being taken by the Christian Men's League, formed as a result of the Lyons evangelistic meetings.

The Gideons, at their last annual convention, announced it as one of their purposes to deliver the message of the gospel to the six hundred thousand commercial salesmen in this country. The organization, since 1908, has distributed three hundred thousand Bibles in hotel guest rooms.

The Laymen's Missionary Movement plans for a national missionary campaign from October to April, in seventy-five great conventions in as many different cities. The main objects of the campaign are: To consider new world conditions and America's enlarged responsibility; to study the missionary progress of recent years; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the general use of the best methods of missionary education and finance; and to inspire laymen to take their part in the extension of the kingdom of Christ.

The Franklin-Leonard Evangelistic party, including Evangelist T. D. Franklin, J. H. Leonard, soloist and musical director; Mrs. J. H. Leonard, director of women's and children's work, and Miss Elsie Ruth Franklin, pianist, held a revival campaign in the Baptist church of Guthrie Center, Iowa.

The Record of Christian Work states that the colleges of Illinois sent out twenty-five gospel teams, composed of 125 men, during the last Christmas vacation. Iowa colleges sent out thirty-six teams with 183 members, reporting 608 decisions for Christ. Oberlin has had four teams in the field, while Dartmouth has had three. The deputation committee of the Princeton Theological Seminary has written one hundred pastors of nearby churches informing them that gospel institutions are engaging in this work.

Future Engagements.

E. H. Baker—Oct. 7, Washington, D. C.
Daisy D. Barr—Oct., Terre Haute, Ind.
W. E. Biederwolf and party—Oct., Lockport, N. Y.
Chester Birch—Oct. 5-25, Slater, Mo.
H. W. Bromley and party—Sept.-Oct. Atlantic, Ia.; Nov., Petosky, Mich.
E. E. Davidson—Oct., Pittsfield, Me.
J. W. Erskine—Oct. 2-25, Mt. Morris, Mich.
E. J. Forsythe and party—Oct., Denison, Ia.; Nov.-Dec., Tipton, Ia.
J. S. Hamilton and party—Sept. 12-Oct. 31, Marion, O.; Nov. 7, Hastings, Neb.
W. D. Hamilton—Sept.-Oct., Algona, Ia.; Nov.-Dec., Seward, Neb.
Hart and Magann—Nov. 7, Oskkosh, Wis.
E. E. Hendrick—Oct., New Albany, Ind.; Nov.-Dec., Plymouth, Ind.
I. E. Honeywell and party—Oct.-Dec., Oneida, N. Y., and Homestead, Pa.

Robt. E. Johnson and party—Nov. 1, Red Bank, N. J.

Bob Jones and party—Sept.-Oct., Mansfield, O.; Nov.-Dec., Joplin, Mo.; Jan.-Feb., Aurora, Ill.

C. G. Jordan—Sept.-Oct., Bloomington, Ind.; Nov.-Dec., Delaware, O.; Jan.-Feb., Kewanee, Ill.

G. A. Klein—Oct. 10, Cleveland, Miss.

H. A. Knowles—Oct. 17, Nickerson, Kans.

J. M. Linden—Oct. 6, Friendship, N. Y.; Nov., Gothenburg, Neb.

E. P. Loose—Oct., Tecumseh, Neb., Nov., Twin Falls, Idaho.

Oscar Lowry—Sept. 26-Nov. 7, York, Neb.; Nov. 14-Dec. 19, Shenandoah, Ia.

Milford H. Lyon and party—Nov. 7, Flint, Mich.

J. C. Ludgate—Nov. Dec., El Paso, Ill.

J. W. Mahood—Oct., Marion, Ia.

Mealing and Leonard—Sept. 19-Oct. 24, Columbia City, Ind.

E. C. Miller—Oct. 3, Casey, Ill.; Nov. 14, Paxton, Ill.; Dec. 26, Wheaton, Ill.

E. R. Nance—Oct., Blue Rapids, Kans.; Nov., Hays, Kans.

O. A. Newlin—Sept. 12-Oct. 17, Audubon, Ia.; Oct. 24-Dec. 12, Eagle Grove, Ia.

French E. Oliver—Sept. 5-Oct. 24, Beatrice, Neb.; Oct. 31-Dec. 12, Xenia, O.

L. K. Peacock—Oct. 3, Greenville, Pa.; Nov. 14, Chariton, Ia.

Arthur S. Phelps—Oct.-Nov., Zelionople and Harmony, Pa.

E. B. Pratt—Oct. 12, Oakland, Ia.; Nov. 15, Osceola, Ia.

W. A. Pugsley—Nov., London, Ont.

Milton S. Rees—Oct. 17, Boston, Mass.; Nov. 21, Malone, N. Y.; Jan. 2, Danbury, Conn.

W. M. Runyan—Oct., Oswego, Kans.

H. F. Sayles—Oct. 17, Hadley, Mich.; Nov. 7, Fenton, Mich.

H. D. Sheldon—Oct.-Nov., Palmyra, N. Y.; Nov. 20-Dec. 20, Clyde, N. Y.

F. E. Smiley—Oct., Guthrie, Okla.

Charles Stewart—Nov. 1, Enid, Okla.

George T. Stephens and party—Sept. 12-Oct. 24, Elwood, Ind.; Oct. 24-Dec. 12, Bellevue, O.; Jan.-Feb., Scottsdale, Pa.

H. L. Stephens—Nov. 7, Greenfield, O.

H. S. Stoner—Oct., Cairo, O.; Jan., Lima, O.; Feb., Hartville, O.

H. W. Stough—Sept.-Oct., Lebanon, Pa.

D. S. Toy—Oct. 3, Linton, Ind.

Towle and Cotterell—Sept. 17-Oct. 19, Waynesville, Ill.; Oct. 15-Nov. 14, Carrollton, Ill.; Nov. 19-Dec. 19, Georgetown, Ill.

C. R. L. Vawter—Oct., Chicago Heights, Ill.

Chas. T. Wheeler and party—Sept. 12-Oct. 24, Lincoln, Ill.

M. B. Williams—Oct. 3, Rochester, Ind.

R. Hayes Willis—Sept.-Oct., St. Joe, Ind.

Forthcoming Conferences or Important Dates.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

National Council of Congregational Churches, Biennial meeting, New Haven, Conn., Oct. 20-29, 1915.

Salvation Army Congress, San Francisco, Cal., Nov. 4-7, 1915.

Volunteers of America, San Francisco, Cal., Oct. 3-7, 1915.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4, 1915.

World's Temperance Sunday, Nov. 7, 1915.

World's Sunday School Convention, Tokyo, Japan, Oct. 18-26, 1916.

VACANT PULPITS

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate.

BAPTIST.

First, Ann Arbor, Mich.
Second German, Baltimore, Md.
First, Belfast, Me.
Bennington, Vt.
First, Bloomington, Ind.

Memorial, Bridgeport, Conn.
Cameron, Texas.
Horace Memorial, Chelsea, Mass.
Chester, Conn.
First, Cohoes, N. Y.
South Side, Columbia, S. C.
Pleasant St., Concord, N. H.
Conklin Centre, N. Y.
First, Corry, Pa.
Madison Ave., Covington, Ky.
Darlington, S. C.

First, Dorchester, Mass.
 Endicott, N. Y.
 Ettrick, Va.
 Calvary, Evansville, Ind.
 Franklin, Tenn.
 Glens Falls, N. Y.
 First, Homestead, Pa.
 Royal St., Jackson, Tenn.
 First, Laconia, N. H.
 First, Le Roy, N. Y.
 Lestershire, N. Y.
 Linton, Ind.
 Central, Los Angeles, Cal.
 College Hill, Lynchburg, Va.
 Mechanics Falls, Me.
 Milford, Conn.
 Montgomery Center, Vt.
 Union, Montville, Conn.
 Union Plainfield, Moosup, Conn.
 First, North Fort Worth, Texas.
 Oakland, Me.
 Madison Ave., Paterson, N. J.
 First, Peoria, Ill.
 First, Perry, N. Y.
 Grove Ave., Petersburg, Va.
 Water St., Pittston, Pa.
 Plano, Ill.
 Poland, N. Y.
 Union, Providence, R. I.
 Immanuel, Richmond, Va.
 Salisbury Heights, N. H.
 First, Swedish, San Francisco, Cal.
 First, Shelburne Falls, Mass.
 First, Sherman, Texas.
 Southwest Oswego, N. Y.
 Streator, Ill.
 First, Winnsboro, Texas.

CONGREGATIONAL.

Anamosa, Iowa.
 Bakersfield, Vt.
 Bethel, Bangor, Pa.
 Bedford, Mass.
 Candia, N. H.
 Cedar Grove, N. J.
 Swedish Pilgrim, Collinsville, Conn.
 Colrain, Mass.
 Corning, N. Y.
 East Canaan, Conn.
 First, Fort Atkinson, Wis.
 South, Granby, Conn.
 Welsh, Granville, N. Y.
 Plymouth, Hartford, Conn.
 Haverhill, N. H.
 Kane, Pa.
 Lanesboro, Mass.
 Lovell, Maine.
 Linden, Malden, Mass.
 Mansfield, Mass.
 Milton, N. H.
 Voluntown, Moosup, Conn.
 Needham, Mass.
 Peterboro, N. H.
 Quincy, Ill.
 First, Rockford, Ill.
 First, Sharon, Pa.
 West, Somerville, Mass.
 Christ, Woodhaven, L. I., N. Y. C.

DISCIPLE.

Albuquerque, N. Mex.
 Bethany, Ill.
 Big Springs, Mo.
 Carthage, Mo.
 Cheney, Kans.
 Central, Clarksburg, W. Va.
 Crawford Rd., Cleveland, O.
 Confluence, Pa.
 Third Ave., Dallas, Texas.
 Denton, Texas.
 Highland Park, Des Moines, Ia.
 Easton, Mich.
 First, Findlay, O.
 Flora, Ill.
 Garden City, Kans.
 Golden City, Mo.
 Franklin St., Grand Rapids, Mich.
 Grayson, Ky.
 Griffin, Ga.
 Kalispell, Mont.
 Klamath Falls, Ore.
 First, Lawrence, Kans.
 Lodi, Cal.
 First, Marion, Ind.
 Marysville, Cal.
 South, Norfolk, Va.
 Ocean Park, Cal.
 Plainview, Texas.
 First, Saginaw, Mich.
 First, Stockton, Cal.
 Temple, Texas.
 Central, Texarkana, Texas.
 North, Topeka, Kans.
 Trenton, Mo.
 Ukiah, Cal.
 Woodland, Cal.

PRESBYTERIAN.

Bellefonte, Pa.
 Bridgeport, Pa.
 Britton, S. Dak.
 Chester, W. Va.
 Glenville, Cleveland, O.
 Collinsville, Ill.
 Corydon, Ind.
 Cottage Grove Ave., Des Moines, Iowa.
 Kelso, Wash.
 La Harpe, Kans.
 Highland Park, Los Angeles, Cal.
 First, Oshkosh, Wis.
 Hebron Memorial, Philadelphia, Pa.
 Swarthmore, Pa.
 First, Tacoma, Wash.
 Sturgis, Mich.
 First, Victor, Colo.
 Yellow Springs, O.

REFORMED IN AMERICA.

First, Passaic, N. J.
 Woodlawn, Schenectady, N. Y.
 Mile Square, Yonkers, N. Y.

REFORMED IN U. S.

Kenton, Ohio.
 Faith, Salisbury, N. C.
 Three Rivers, Mich.

SOUTHERN PRESBYTERIAN.

Belton, Texas.
 Hull Memorial, Savannah, Ga.
 Third, Spokane, Wash.

Magazine Articles of Value to Ministers

Missionary Review of the World, September. 25 cents.
 Christianity in Japan, Kajinosuki Ibuka.
 A Trip to the Roof of the World, Rev. R. H. Glover.
 God's Call to the Church, George C. Lemington.
Munsey's Magazine, September. 15 cents.
 Austria-Hungary—the Dual Empire, Svetozar Tonjoroff.
 A Billion Bushels of Wheat, Judson C. Welliver.
Scribner's Magazine, September. 25 cents.
 In the Field With the Armies of France, E. Alexander Powell.
 War in the Alps—Austria's Mountain Strongholds, C. L. Freeston, F. R. G. S.
The World's Work, September. 25 cents.
 Japan's Hand in China, Carl Crow.
 The Great River—Navigating the Mississippi, George Marvin.
 Putting Character into the Counties, Walter A. Dyer.

The American Magazine, September. 15 cents.
 Boys Who Are Adding Untold Sums to the Wealth of the Country, Stanley Johnson.
 The Golden Rule in Business—A Fine Place to Work, Ida M. Tarbell.
The Atlantic Monthly, September. 35 cents.
 The Progress of the Social Conscience, William Jewett Tucker.
 The Modest Immigrant, Agnes Repplier.
 This Older Generation, Randolph S. Bourne.
The Century, September. 35 cents.
 The Inevitable Trend in Mexico, David Lawrence.
Harper's Magazine, September. 35 cents.
 Do Insects Migrate Like Birds? Howard J. Shannon.
Ladies' Home Journal, September. 15 cents.
 How I Fill My Church on Sunday Evening, Christian F. Reisner, D. D.
 Suppose All the Saloons Were Closed, Charles Stelzle.

ILLUSTRATIVE DEPARTMENT

ILLUSTRATIONS FROM RECENT EVENTS

PAUL GILBERT

"Rise up, ye Dead!"

(1)

Eph. 5:14; Isa. 60:1; John 5:25.

The French had taken a trench from the Germans and were repairing it, when suddenly a shower of bombs laid every man low, and a score of Germans leapt into the trench. One of the wounded raised himself in his agony, seized a bag of grenades, and crying to his comrades: "Rise up, ye Dead!" flung them at the enemy. The dying men rallied to his call, and staggering up met the foe with bullet and bayonet. A minute later the trench was cleared, and the position saved, by the dead who lay heaped up around their lieutenant.

"Awake thou that sleepest!"—(Numb and conscienceless through sin).

"Arise from the dead!"—Though thou art dying fast through sin, call on God and make one more effort).

A Title to Heaven.

(2)

Rom. 7:17; Gal. 3:29; Tit. 3:7.

Guthrie relates that a great fortune was to be divided among a number of people who, of course, had to prove their heirship. One man brought a Bible, its covers worm-eaten, but with the family chronology intact. Another brought a piece of parchment, a third the copy of an inscription of a gravestone.

By what means can we prove our heirship, our claim to the "inheritance incorruptible and undefiled, that fadeth not away?" Paul answers: "If we are children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." And Peter says (1 Pet. 1:5), that it is for those "who are kept by the power of God through faith unto salvation."

How Many Empties in Your Town?

(3)

Joel 3:3; Isa. 28:7; Prov. 23:34.

A while ago a certain distiller sent out a circular booming a brand of whiskey which he produces, and, among other things, said he would be glad to pay freight on the empty bottles. The Rev. R. M. Evans, of the Trinity Methodist Episcopal Church in Des Moines, Iowa, got one of these circulars and published his reply in the Des Moines Register and Leader. It goes straight to the point. Dr. Evans says to the distiller:

"I note you pay the freight on returned empties. I would like to send you a full carload of empties if you will honor your agreement. I suppose the freight will be much cheaper on full carload lots? To be honest with you, the empties are not in first-class condition. They consist of empty men—empty of manhood, energy, ambition, prospects, self-respect, and necessities of life—empty head, empty heart, empty soul, empty stomach. Also empty women, empty of womanhood, refinement, modesty and hope. Will it be worth while making the return of this carload of empties? Will this carload of empties be worth the freight to you?"—Dr. L. A. Banks.

"Another Man Out There."

(4)

John 1:41; 2 Cor. 5:13; John 21:17.

On the Atlantic Coast some years ago two wrecked sailors were clinging desperately to some planks. For days they managed to cling to their frail supports which gradually drifted apart. Finally a ship sighted one of the men and rescued him more dead than alive. After he had been taken to the cabin and nursed back to life the first thing he whispered as consciousness returned was: "There's another man out there!"

Ashamed of his Poem.

(5)

Gal. 5:19; 1 John 2:15; 1 John 4:20.

The Word of God unequivocally declares that "he that hateth his brother is a murderer" and that "no murderer hath eternal life." For that reason, if for no others, it is with satisfaction that the news items of the past week state that Ernest Lessauer, the author of those exceedingly bitter verses, "The Song of Hate," is ashamed of the unholy sentiment to which he gave utterance at the beginning of the great conflict in Europe.

"The Song of Hate" is a political poem, directed not against the individual Englishman, but against what the English would do in the destruction which threatens Germany," he said. "In the excitement of those days my feelings were deeply stirred by this. Whether my feelings can continue with cool consideration of the practical politics is another question."

Conscience.

(6)

Prov. 28:1; Acts 2:37; Matt. 14:1, 2.

"You must tell those fellows in the cells next to me that they must stop knocking on the walls through the night," declared a murderer to the warden. But there were no inmates in the cells adjoining those of the wretched, sleepless man. His conscience was accusing him of the crime he had committed.

Church Colleges.

(7)

Luke 8:15; Rom. 14:17-19; Gal. 5:22.

"Eight of the nine justices of the Supreme Court of the United States are college men; seven of the eight are from denominational colleges. Eighteen out of twenty-six presidents of the United States were college men; sixteen of the eighteen were from denominational colleges. Eighteen of the twenty-six recognized masters in American letters are college-bred; seventeen of the eighteen are from denominational colleges. Of the members of Congress of 1905 receiving college education, who were prominent enough to be mentioned in "Who's Who," two-thirds were graduates of denominational colleges."—Lutheran Herald.

Soldier Conversions.

(8)

Matt. 27:54; Rom. 1:16.

There are many dark features in connection with the present war as there is in connection with all wars. However, God maketh the

wrath of man to praise him. He has not only turned wars into peace, but he has also brought out of them the salvation, both of men and of nations. In connection with the present war, there have been some remarkable experiences and conversions. The following from The Record of the Scripture Gift Mission, says:

"One of the most interesting and yet touching instances of conversion has come under the notice of the Mission just recently. An officer was walking along the trenches where there were about fifty men, when he came across a soldier reading a little Gospel of St. John. He said to him: 'Are you interested in those things? I am not. I should throw it away if I were you. There is nothing in it.' The soldier looked up and said to him: 'Sir, in this Book I have found life, joy, comfort and peace through trusting in the Lord Jesus Christ. You ought to be interested in such things not only for your own sake, but for the sake of your wife and family.' The officer passed on, and less than a minute afterwards there was an explosion. He turned round and saw this poor soldier killed on the spot, his head rolling away. He was so awed by the terrible sight that he knelt down there and then and yielded himself to God, and wrote home of his conversion. His cheering letters of testimony were the means of conversion of his own wife. He came home on seven days' leave after being at the front for a long time, saw the friend who had given the Gospel to the soldier, and told him the above story. At the expiration of his leave, he took back with him 200 more Gospels, which he distributed with his own hands, telling of the value of the Word of God. Latter a shrapnel killed the captain and a brother officer on the spot where they were taking the impromptu meal, and wounded him badly in the thigh. He is now at home in England in the hospital, bearing testimony to the Lord's goodness."

Longing for his Return. (9)

Rev. 22:12; 1 Thess. 1:10; Titus 2:13.

The world does not long for the return of its great scientists, philosophers or literary geniuses. You never heard people exclaim: "O, I do so wish that Robert Ingersoll would return to this earth again," or "Would that Herbert Spencer or Socrates or Solomon might visit and impart to us their wisdom!" No, but you do hear earnest souls who cry out with passionate earnestness: "Even so, come Lord Jesus!" Ardently his true followers yearn for his return.—Merlin Fairfax.

God Bless our War. (10)

Jas. 4:1; Ex. 20:17; Matt. 5:21.

A picture of a recent battle shows two men locked in a deadly embrace. One is biting off the other's ears, while his enemy is trying to pierce his eye with a bayonet. Several soldiers have been found with eyes gouged out. What does "the great adventure" mean to these thousand writhing, cursing souls plunged into the next world together? Is the Frenchman right or do they suddenly discover, in the light of some new presence, by some sudden enlightenment of a higher world, that all this is of Satan, and that they as children of God have no

part in it, and those who lately wrestled in hatred now embrace in love? What is going to happen to those college professors who have been swearing solemn oaths that never would they stop hating the enemy so long as they lived, never would they speak to him? Well, how about when they meet in that country where there is no Germany, no England?—Lynch.

The Heat of the Heart. (11)

Jer. 17:9; Job 14:4; Gal. 1:23.

There are many people who profess to believe that the unregenerate heart of man is sufficient unto itself and needs no redemption, and there are a great many more who don't profess to believe that way who disregard God and conduct their lives as though they did. Which reminds me of a statement made by Coblentz, the physicist of the U. S. Bureau of Standards. He says that the amount of heat the earth receives from the stars he estimates as follows: "If the rays of the North Star were focused upon a gramme of water, it would require a million years for the temperature of the water to be raised one degree Centigrade." Now the rays of the sun will accomplish that same work in just **one minute!**

That is just about the situation regarding the power of mere human nature. It may warm a little but the rays from the Sun of Righteousness will accomplish in one flash what the heart life of the race can never accomplish.—Merlin Fairfax.

The Secret of Life. (12)

Gal. 2:20; 2 Cor. 12:10; 1 John 4:11.

In Dan Crawford's Testament, from which he had been showing us the hidden beauties of certain passages, I found written on the fly leaf this poem:

I cannot do it alone. The waves run fast and high
And the fogs close chill around: The light goes out in the sky.
But I know that we two shall win in the end
—Jesus and I.

Coward and wayward and weak I change with the changing sky,
Today so safe and brave, tomorrow too weak to fly,
But He ne'er gives in, so we two shall win—
Jesus and I.

When we rose to separate, as the train drew into the station, I asked:

"Will we meet again?"

And he said: "Never again on this earth. My wife is waiting for me at the Cape. When we go in this time, it will be to never come out again. I am going back to my people to stay."

There was no air of the martyr about him as he told me of his plan. He said it as simply and naturally as we would speak of going away for a week. Without any sense of sacrifice, but rather as in the day's work, he was going to follow his Master to the place where he could be best used of him. As a privilege and not as an heroic duty he was going back

to the heart of Africa, to stay there "thinking black," and loving his brethren in black into the Kingdom until the Father would call him as he called Livingstone to his rest and reward.

As I went on my way, thinking of the bit of verse in his Testament and remembering his words, "I am going back to stay," it seemed to me that I really had been shown the secret of Dan Crawford's life. And I found it, of course, to be just the same as the secret of all others. In the old, old words of Saint Paul, "Nevertheless I live: yet not I, but Christ liveth in me."—Andrew Gillies.

More Wonderful Yet. (13)

Isa. 65:24; Ezek. 14:4.

And sometimes God answers our prayers before we pray them. Several years ago, when telegraph wires were being put up in the Shetland Isles, off the coast of Scotland, the islanders, who had never seen a piece of coal or a locomotive in their lives, came by hundreds to look at the wires hanging from the poles. They could not imagine how messages were going to be transmitted by these wires. Among the crowd of people was a sharp, shrewd business man, and by his side stood a Christian boy. Turning to the boy the man said: "What a wonderful thing! When these wires are completed, you will be able to send a message from here to Aberdeen, two hundred miles away, and get an answer back in twenty minutes. Isn't that wonderful?" "I know something far more wonderful," said the boy. "What is it?" asked the man. "Well," said the boy, "did you ever hear of people getting an answer before they sent their message?" "What do you mean?" was the reply. The answer came: "I mean what the Bible says: 'And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.'"—Record of Christian Work.

The Most Difficult Question. (14)

Matt. 19:26; Job 16:21; Jer. 25:31.

I was riding across Ohio with a judge of fine character and profound wisdom. As I was then at an age when one asks very momentous and wise questions I said to my distinguished companion for the day: "Judge, what is the most important difficult question in the world?" "That is a big question," answered the judge who at once became quiet and serious. After a moment he turned to me and said: "My son, the most important and difficult question in the world is how to get the Spirit of Jesus into the lives of men and of nations."—Dr. Mead.

Where the Fire is Hottest. (15)

Heb. 11:33; Phil. 1:14; Rom. 15:20.

Kennedy, a student volunteer of Colorado testifying as to his reason for going to the foreign field said: "I found in fighting forest fires effectively that you've got to go where the fire is hottest. The foreign field is where the fires are hottest."

The Best Legacy. (17)

Acts 11:26; John 2:11; Matt. 28:19.

Goldwin Smith in his "Reminiscences" says

that the great thing that Robert Peel did was to leave as a legacy to England great statesmen to carry on the work that he had begun. It ought to be the ambition of every Christian minister, and layman too, to bequeath to his age strong, competent men, statesmen, who will represent Jesus Christ adequately.

The Gospel According to You. (16)

2 Cor. 3:2; Gal. 5:13.

You are writing a Gospel,
A chapter each day.
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the Gospel according to You?

The Expected Happens. (18)

Psa. 37:37; Rom. 6:23; Ezek. 18:4.

The common saying is that "the unexpected happens." It is doubtful if it is as true as the less familiar declaration that it is "the expected that happens." The fact of the matter is that the events of our lives could have been early prophesied by a discerning mind while those involving a large number of people can be quite accurately predicted. This has been illustrated in a very ghastly manner by the tragic capsizing or overturning of the "Eastland," in the Chicago river as indicated by the following newspaper comments:

"For several years men who foresaw this catastrophe have been writing to Federal Inspection officials saying what would happen."

There were "protests from naval architects and from labor-officials, who were likely to be informed through the channels of trades-union knowledge regarding conditions of work."

"Any number of men, qualified in a fashion at least, to form an opinion worth listening to, carried specific complaints to deaf ears."

The expected did happen in this case with a vengeance.

It is equally true of the moral ship wrecks that are continually taking place beneath our very eyes. Men do not have to guess at the effects of sin. Its wages are death and hell. It is the expected that will happen here as elsewhere.

Death Amid Life. (19)

1 Sam. 20:3; Job 21:23; 1 Pet. 1:24.

This fact was never more strikingly illustrated in human history than on the occasion of the sinking of the steamer "Eastland" at Chicago.

Chicago is "suffering the shock of the greatest disaster the country ever knew," observed The Tribune of that city in reflecting on the capsizing of the excursion-steamer "Eastland" with a loss of over 1,300 lives. The ghastly paradox of the tragedy, this journal goes on to say, is that "there was no thrilling mid-ocean fight against raging winds and mountain seas, no hidden iceberg on a lonely course, no crash of midnight collision, no thunder of big guns in a clash of rival fleets." Instead we behold a ship-disaster, among the most terrible recorded for the past two hundred years, taking place in broad daylight, "literally in the heart of a great city with elevated trains and street-cars thundering past within a few hun-

dred feet, on a mild summer morning, with a multitude to look on in mute helplessness, with metropolitan sky-scrappers casting their shadow over it all." And the boat was "lashed to its dock," The Tribune notes, mournfully adding: "The state in a posture of shame offers its condolences to those of its citizens who are in sorrow."

Lost. (20)

Luke 15:8; Prov. 30:12; 1 Pet. 2:25.

Dr. Mead of Denver relates this personal experience: "One Sunday, after I had preached a certain sermon, I received from a Johns Hopkins University student an extremely bitter letter of about 12 pages. I thereupon wrote to the young man and cordially invited him to come and see me that we might consider his objections together. He came and we sat down to consider the matter ad seriatim. I found that the young man was ignorant of the fact that he was a lost man. His true condition before God had not seemed to impress him hitherto. At the conclusion of our conversation he said: "The only decent thing I can do is to give my heart to Jesus Christ."

The young man did so and is now studying for service in the missionary field. He found his place in the Kingdom only after he realized that he was lost.

Activity Inevitable. (21)

Ecc. 9:10; Rom. 12:11.

The need of engrossing activity throughout

life is imperative for great numbers of the inadequately trained. A recent writer voiced the complaint of one such character: "For God's sake," he began, without preamble, "can't you, 'mongst all the discoveries you're makin', find something kind o' innocent and excitin', to amuse men like me?"

"Starved longings," the writer continues, "overflowing animal spirits without legitimate outlet, unbalanced natures destitute of training in self-control, impoverished aspirations,—these are what lie at the foundation of the social problem which the reformer has to solve, and no remedy which does not take all these into consideration will ever be permanently efficacious."—President H. C. King.

Oil-Dispensers. (22)

Isa. 1:16-17; Jas. 1:27; Eph. 4:32.

Dr. Parkhurst tell of a workman who was in a trolley-car one day. As the door was opened and shut it squeaked. The workman quietly got up and, taking a little can from his pocket, dropped some oil upon the offending spot, saying as he sat down, "I always carry an oil-can in my pocket, for there are so many squeaky things in this world that a little oil will help." Dr. Parkhurst applies this to life, saying that love is an anti-irritant, that we can soften a great many attacks and prevent a great many unpleasant frictions if we always have love and will speak the gentle word, the soft word, the kindly word, at the right time.

LITERARY ILLUSTRATIONS

SELECTED BY GEORGE M. GRAHAM

The Consoling Truth. (23)

John 11:25.

One dark December day a little party of us visited Westminster Abbey. It was such a day as puts a chill into the marrow of your bones and a gloom into your soul. An hour spent amid the royal tombs left us dull and spiritless. We had looked upon venerable and impressive things, exquisite carvings in oak and marble, recumbent effigies of kings and queens in alabaster. But it was all dark and musty and depressing. It smelt of death. Leaving the tombs, we went over to the Poet's Corner, and upon the slab, beneath which rests the dust of Browning, we saw a wreath of roses lying fresh and sweet. On the silken ribbon which bound the wreath, we read these words: "Never say of me that I am dead." To us the most eloquent thing in the Abbey at that moment was the wreath of roses on the poet's tomb. It was the single suggestion of life in that great gathering of British illustrious dead. But it was enough to warm our hearts. It interpreted everything else. Presently we walked out into the chill mist again, but we carried a glow within our souls. He who made the roses bloom would not deny the gift of life to man. The life which Christ gives is too potent to be choked with dust of the tomb. He is the Resurrection and the Life to all who live in Him.—J. D. Freeman.

Under New Management. (24)

2 Cor. 5:17.

The Rev. F. B. Meyer says: "Some time ago, as I was passing down one of the poorer streets in Leicester, I remarked a notice in the window of a most dilapidated shop, the trade of which had for some time past been ebbing away. The notice was to the following effect: 'This shop will shortly be opened under entirely new management.' And as I stood for a moment there, it seemed as if the whole building put on a kind of hopeful smile, as much as to say, 'I am so glad that I am to be put under an entirely fresh management.' Several days afterwards, as I passed that way again, I found a small army of whitewashers and paper-hangers at work, and on the next occasion the change in management was evident to the most casual eye, for the whole place had a clean, sweet look about it which was quite attractive. Now, this is just what you require. You have been trying to manage yourself all too long. A change is evidently needed, but it must be complete. Everything must be absolutely surrendered to that mighty God who is able to take bankrupt souls and make them heirs of God."

Greater than Circumstances. (25)

Psa. 8:4-8.

Some weeks ago I was going up the St. Lawrence. We were talking about the war. What else was there to talk about? On the sides of the river one could see the great hills

rising up, and a dear old man standing near to me said, in a meditative mood: "After all, what are our fightings but mere battles of ants and moles by the side of those hills. What do they think about it?" I turned to him and said: "No, no, if the universe falls upon a man and crushes him, he is greater than the universe, for he knows that he is crushed." That is Pascal. That is the final answer to the people who tell us that our wars are but the strivings of ants and moles. We are not in the grip of a blind destiny.—A. C. Hill, "The Christian World Pulpit."

Victory Over Self. (26)

1 John 5:4.

There is the "Boyhood and Youth" of John Muir, the Scotch lad, who at last plunged into the most wildly interesting recesses of the American continent, revealing wonders. There is no more cheerful autobiography, and it is a continuous record of delightful observation, hardy achievement, and useful discovery. The lad becomes panic-stricken in the waters of a lake while swimming, calls for help, and is drawn into a rowboat, safe and trembling, by his comrades. He finds this a humiliating defeat and concludes that he ought to punish himself for so nearly losing his life from unmanly fear. Accordingly, back to the lake he goes, at the earliest opportunity, rows his boat to the middle of the lake, dives down thirty or forty feet several times in succession, saying to himself, "Take that!" every time he strikes the water, and then swims about calmly, unaided and out of sight of all possible help. "Never," he says, "was victory over self more complete."

Victory over self, that is the joy of living—making one's self right.—Roger S. Forbes, The Christian World Pulpit.

Jealousy. (27)

Prov. 6:34.

Northern hunters say you can safely keep in captivity one of the famous, ferocious Esquimaux dogs or a considerable number of these shaggy descendants of the great northern wolf, but never two. Each piece of food thrown to one arouses the savage jealousy of the other. Creatures higher in the scale of intelligence have been known to show the same unreasoning eagerness.—Robert S. Forbes, The Christian World Pulpit.

The Blessedness of Hunger. (28)

Matt. 5:6; John 6:35.

Hunger is a blessing; but hunger would be a curse were there no food. The desires born of the aesthetic sense are a blessing; but there would be no blessing were there no beauty, no art, no music.

The hunger of the soul is a blessing; but is so only because there is a supply of spiritual food for the lives of men. It is not always easy to get men to hunger for this food. One of the problems which presented itself to Jesus was that of getting men to want spiritual food. They followed him all around the Sea of Galilee when he multiplied the loaves and deserted him in droves when he preached to them next day about the bread of life. At

that very point lay the crisis in the ministry. The day when he wrought the miracle of the bread and fish registered the high water mark of his popularity. The day when he refused to make more bread, but offered them the bread of heaven, was the day when he practically became a wanderer from Capernaum, which had been his home during his ministry. During the whole of that ministry he has striven to inspire in men a hunger for the good. "Thy sins be forgiven thee," he said to the sufferer; and then added the lesser blessing, which men counted the greater, "Rise, take up thy bed, and walk." And who knows how many spiritual blessings he sorrowfully withheld because men were so intent on lesser gifts from God, that they would not let themselves hunger for righteousness?—Advance.

"Little" Perils. (29)

Song of Sol. 2:15.

One of the men who accompanied Commodore Peary to the North Pole has since been drowned in a canoe in some waters near his home. After escaping the perils of cracks in the Polar ice, and giving the most human account of the dash to the north, George Borup lost his life in what he must have considered quite a negligible peril, compared with those he had passed through. It is so in the moral life. Souls that can brave successfully the big, outstanding perils, are often the victims of the small ones. A temptation to be dishonorable in a big matter is easily overcome; but many yield to the temptation to be unduly angry over small things.—Sunday at Home.

Jew Commends Missions. (30)

Acts 15:3.

Not long ago, says "Christian Work," in a public address a man spoke slurringly of foreign missions, whereupon a Jew arose and said: "Some years ago my bank sent me to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens and a church. What did it? A missionary had come there from the United States. I sought him out and gave him my check because I had never seen so much civilization accomplished in so short a time. And now, when I hear such speeches as these, I say, 'How ignorant and provincial such men are!'"

Children and Flowers. (31)

Jas. 4:3.

Some prayers God cannot answer; they would not be for our good. During the Indian Mutiny, outside the city of Lucknow an English child was playing with her nurse. The rebels were coming, and a brave soldier dashed out of the city gate, picked up the child, and got back into safety. At great risk of his life he had saved the little one, but no amount of persuasion availed to get the little girl to kiss her deliverer. "You took me away from the flower," she said.—British Weekly.

Huxley and the Bible. (32)

Psa. 19:7-11.

When Huxley was a member of the London School Board, to the great scandal of some of his Liberal friends he fought for the retention of the Bible in the schools, because, he said, "the mass of the people should not be deprived of the one great literature which is open to them;" to discard the Bible merely because there were things in it you could not receive was like "burning your ship to get rid of the cockroaches."—Rev. George Jackson, *The Southern Cross*.

More Precious Than Gold. (33)

Job. 32:8.

There is a story told of a Scotch laird (in Scott's "Legend of Montrose") who crossed the border to visit an English knight with whom he was on terms of intimate friendship. In honor of the occasion the English knight set out on his table six candle-sticks, and they were not made of "iron, or brass, or tin, but of solid silver." Unable to keep to himself his sense of satisfaction and pride in the possession of these things, he asks his Scotch guest where had they in Scotland candle-sticks like these. "Fie on his English pride," thought the laird, but hot with anger he said aloud, "I have candle-sticks in my own castle at home more and better than any you have shown me." And he made a wager with him on the spot, there and then, that when he came North he would prove his word. Soon the return visit was made. The English knight came along with his friends, and when they were ushered into the dining-hall it was to find the feast was spread "on a large oaken table." Round the table the seats were placed for the guests, and behind each seat stood a stalwart Highlander, completely dressed and armed, "holding in his right hand his drawn sword with the point turned downwards and the left a blazing torch made of the bog-pine."

"Behold," said he who had arranged it thus, "behold, gentlemen, the chandeliers of my father's house, the ancient fashion of our ancient name; would you dare to compare to them in value the richest ore that was ever dug out of the mine? How say you, cavaliers, is your wager lost or won?" And the Englishmen, who are always good people to fight with because they know how to take a beating when they get it, said, "Lost, lost," and left it there. The point of the story is just the point of the old Bible story. The true light of the world is men. Men are God's living chandeliers. They are more in value than a seven-branched golden candle-stick. They are more in value than six candle-sticks of solid silver. Men, if they are pure, men, if they are true, men, if they are good, boys and girls who will be men and women some day, are more in value than any of these earthly things. They are the pearls of great price.—Frank Y. Leggatt, *The Christian World Pulpit*.

Lodging Here, Living Above. (34)

Luke 12:15.

And the life of a man consisteth not in the abundance of the things he possesses. A great saint of God fell on sleep some few years ago. It was only my joy to meet him once, and

then I was a lad. He was a man of great wealth, but his eyes caught a vision of the glory of the Kingdom of God and he consecrated the whole of his wealth to missionary operations, securing for himself only enough to support a simple little white-washed cottage in Devonshire, up which the roses ran. One day a brother of his, also a Christian man, went down to visit him for the first time. Robert Chapman met his brother at the railway station and walked to the cottage with him. When the brother saw it, in amazement he said, "Robert, you don't really live here!" "Oh, no," he replied, "I lodge here; I live in eternity." A man's life consisteth not in the abundance of his possessions.—Rev. G. Campbell Morgan, *Christian Age*.

Through Perils Off. (35)

Psa. 107:30.

A few seasons ago a little yacht was cruising among the Western Isles of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long rolling swell, and caught the frail craft off a perilous shore. There was no shelter at hand, but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor and turning into their berths, went peacefully to sleep. In the morning the master came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet haven; but looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers and grind them into splinters, and every life would perish. He gazed awhile, and then he shuddered, and turning to the old skipper, he exclaimed: "Did we—did we pass there in the darkness?"—Rev. Professor David Smith.

The Other Victory. (36)

Prov. 16:32.

Little Jimmy came home one day looking very glum. His side had lost the football match, but he had shared that experience before, and mere defeat hardly seemed sufficient to account for Jimmy's utter depression. Mother wisely made no comments, but waited for the situation to develop, and at least the tale of woe was told. "Mother, God helped the bad boys and they won. Our side didn't get angry or use bad words, and we kept the rules, but the others swore and cheated, and they beat us by three goals to one. God must have been on their side, and I don't call it fair." Ordinary comfort and explanation proved unavailing. The boys who had done right had been beaten by the boys who didn't care. God was on the side of might, not the side of right, and Jimmy continued to smart under the injustice. Presently father arrived home, and before Jimmy had seen him, mother took the

precaution of explaining how matters stood. Father was thoughtful for a few moments, and then, calling Jimmy, said cheerily: "Well, Jimmy, I hear you won all right today." Mournful and tragic were the tones of Jimmy's voice as he replied: "Well, you heard wrong, because we didn't." "Oh, but I heard there were two victories, and you won one." "But I don't know what you mean, daddy." "You see, mother told me all about it. She told me you lost the football match, but you won the bigger thing: you didn't win with your feet, but you won in your hearts, and conquered all the anger and cheating and bad language. You won after all, didn't you? I'm proud of you, my boy." The clouds began to clear from Jimmy's face, and after a minute's thoughtful silence a much happier little boy said, "I see now, daddy. God was on our side after all, wasn't he?" "Jimmy," answered his father, with a smile, "there's a wonderful old Book which has this sentence it in—'Better is he that ruleth his spirit than he that taketh a city.' You ruled your spirit, kept your temper, and God helped you to win." That night, when Jimmy knelt down to pray, he put these words on at the end of his prayer, "Please, God, I'm sorry for the way I thought about

you this afternoon. I didn't understand at first."—From "The Wingless Angel."

Alliance With God.

(37)

Prov. 12:2.

William of Orange, the champion of Protestantism in the Netherlands, when the people of that oppressed country were sorely beset, was looking eagerly for an alliance with England and France and parrying the coquetry of Elizabeth. The cause of civil liberty as well as of freedom of conscience was in imminent jeopardy. In these straits, the Prince received a message from one of his generals anxiously inquiring whether or not he had succeeded in making the looked-for alliance. His reply was as noble as it was spirited, and sounded the sublime faith of the great champion. "You ask me if I have made a treaty for aid with any of the great powers; and I answer, that before I undertook the cause of oppressed Christians in these provinces, I made a close alliance with the King of Kings; and I doubt not that he will give us the victory." That confidence was not misplaced, but the oppressed Netherlands,—the Spartans of the North—overcame through much tribulation under the righteous providence of God. It is good to make an alliance with the King of Kings in peace or war.

ILLUSTRATIONS OF PERSONAL WORK

Returning Thanks.

(54)

Mr. Frank T. Bullen, in his "A Royal Birthday," is describing the Christmas dinner on board ship: "Immense joints of roast beef, kids full of steaming potatoes, masses of that sailors' delight—boiled cabbage—and last, but certainly not least, two gigantic plum puddings.

"But, just as they were about to commence their banquet, the boy, who had been exceedingly busy bringing in the bounteous supply of food, said tremblingly, yet firmly, and to the astonishment of many of them: 'If you please, may I say grace?'

"For a few minutes there was utter silence, broken at last by a grizzily old Scotchman, who said: 'Why, certainly, boy; go ahead.' Several heads were bowed; some of the man played nervously with the handles of their sheath knives, bashfully, like men in the presence of a totally new order of things.

"But the boy, with strong beating heart and heightened color, tightly closed eyes, and in faltering voice, said: 'O Lord, bless this grub; bless the skipper for thinking of us; make us very thankful, and make us remember that this is Christ's birthday. We 'aven't thought much about him—at least I 'aven't, Lord—but today millions of people all over the world are remembering it, and we won't forget it. Bless us all for his sake.' And there was a muttered 'Amen.'

"That simple grace altered the whole course of events aboard the 'Peter Graham.' Not a man among them but was uplifted in heart and mind by the testimony of this humble little ship boy."

Dumb-Blank Christians.

(55)

In the process of coining sovereigns, when the metal has been melted, rolled into pellets, cut into small pieces and weighed, the

correct "blanks," or pieces that are ready for stamping, are rung on a standing iron, and those that do not give a clear sound are called "dumb," and are sent back to be melted a second time.

"The dumb-blanks are good gold, but as they lack the ringing sound they cannot pass into the pressroom to receive the last impression. So those Christians who seldom or never speak for Christ may be good gold; nevertheless they are 'dumb-blanks,' and need to be re-melted in the fire of the Holy Ghost, that they may be no longer 'dumb-blanks' in the kingdom of God, but speaking Christians—telling to all who come under the range of their influence of God's boundless love and saving and keeping power."—Alfred Tucker.

The Power of Witnessing.

(56)

Dr. Henry C. Mabie tells of a man who, being approached by his pastor as to his salvation, said:

"I believe that Jesus is the teacher, perhaps the greatest teacher the world ever saw."

"Do you really believe that?"

"I do."

"Well, then, would you mind coming to our next prayer meeting, and telling us as much?"

"What! Think of my coming to a prayer meeting and doing that! Would you make a hypocrite of me? What would the church people think?"

"Didn't you speak as an honest man, just now, when you said you believed more than people supposed, even that Jesus is the teacher? If you spoke honestly, as I believe you did, I can not see how there could be any hypocrisy in saying it out among your neighbors and friends. Why not let all men know it?"

"Well," said the man, "that's a new way of putting it. I'll think about it."

And think about it he did, and to so much purpose that he came to a mid-week meeting soon after, and at a fitting moment, arose and repeated the conversation which the skillful pastor had had with him a few days previously. Then he added, "My friends, in thinking over this matter, I find I believe a great deal more than I did when I met the pastor last. I then said I accept Jesus Christ as a great teacher. But I accept him now as my teacher, and on the whole I accept him as my Master and Saviour." The man was practically converted on his feet. He went out of that prayer meeting a changed man. Such doing of the truth is always true to Christ's method.

Knew Christ's Power. (57)

The uses which even past crimes may fulfill in God's world are shown in an anecdote told of the work of John Wesley among the Cornish miners. One of his converts, an old man whose life had been exceptionally base and vicious, after a year of sober, honest effort, came to Wesley, and said in the broad dialect of the coast, "I'd like to help my neighbors as I've been helped; but I can't do it." "Why not?" "I can't read or write." "You know the story of Christ; you can tell it to them." "I don't speak English, only Cornish." "So do they." The miner hesitated, then took a step nearer. "Sir, I've been a drunkard and a thief in my time." Wesley was silent. The old man's voice faltered for a moment. Then he said hoarsely, "There's blood on my hands. I killed a man once." "Why, you are just the man I want!" exclaimed the preacher; "you know better than any of us how great is God's forbearance and mercy. You have been deeper in the pit than your comrades, and you can show them how to escape from it. Go and do it." The miner worked humbly and faithfully among his fellows, and became an earnest helper of the Methodist gospelers on the coast.

Duty of Spreading the Gospel. (58)

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the Rock, Jesus Christ, be less considerate of our fellow-men? Ought we not rather to hasten to tell the good news? Common humanity should prevent us from concealing the great discovery that grace has enabled us to make.—Spurgeon.

Brought to Jesus. (59)

A minister delivered a course of lectures against infidelity, and mainly for the benefit of a man that attended his church. And soon after the man came and declared himself a Christian. The minister said to him, "Which of my lectures was it that removed your doubts?" The reply was, "Oh, it was not any of your lectures. What set me thinking was a poor woman who, coming out of the chapel beside me, stumbled on the steps, and I stretched out my hand to help her. And she said, 'Thank you.' Then she looked at me and said, 'Do you love

Jesus Christ, my blessed Saviour?' And I did not, and I went home and thought about it, and now I can say that I love Jesus."

Results of Home Missions. (60)

At the Waldensian Synod, in Italy this year, one of the pastors told the following story: A man full of enthusiasm for Christ returned to Abruzzi after being converted in the United States. He could neither read nor write, but he knew the Lord, and had committed many of the hymns and Scripture verses to memory. With his Bible and hymn-book in hand, he first brought in his family and a few friends. Gradually the circle widened, and a minister was called from the nearest station to help. When the preacher arrived he was astonished to find three hundred men and women with a signed request to be received into an evangelical church. The returned Italian had given all the money earned in America, some \$2,000, to build a church in his native town, and God had blessed his labors by bringing in the people.—S. L. Testa, Christian Work and Evangel.

By Their Fruit. (61)

In the story, "Uganda's White Man of Work," it is told how Mutesa, king of Uganda, decided between the Koran and the Bible. "The Arabs and the white men behave as they are taught in their books, do they not? The Arabs come for ivory and slaves. They do not always speak the truth; they buy men of their own color, put them in chains; the white men refuse to buy slaves. 'No, we are all sons of God.' The white men are better than the Arabs—their book must be better than Mohammed's. Of all Stamlee (Stanley) has read from this book I see nothing too hard for me to believe."

Lost Through Silence. (62)

In the Isle of Man, as I was one day walking on the seashore, I remember contemplating with thrilling interest an old gray ruined tower covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king, during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honored by the Manx; and you often hear a pathetic ballad sung to his memory to the music of the spinning-wheel.—Hugh Stowell.

To Peter and the rest of the apostles was entrusted a pardon—the news of one—and they did not dream for a moment of locking it up away from those for whom it was intended. At the risk of their lives they published it, and everywhere, and ever since, the one duty of the follower of Christ has been to turn missionary and let every one know of the mercy that has been offered to all and the promised gift of the Spirit.

Storm Flag Flying. (63)

At West Point, three flags are used on the high flagpole at the north end of the parade ground. One is the storm flag, about eight by four feet; the second is the post flag, twenty by ten feet; and the third is the holiday flag,

thirty-six by twenty feet. In bad weather the storm flag flies. Once a cadet's mother, interested in the Christian character and influence of her son, asked him if he kept his flag flying. "Yes, mother," he replied, "I keep my storm flag flying." She was satisfied with this reply, not knowing that it signified really that he was no more pronounced a Christian than he had to be. He flew his smallest flag. That is the way with some Christians. They don't want to abandon it altogether, but they don't fly any more colors than they can help. With some people, going to church once on Sunday is the extent of their open confession of Christianity. With others, it is that, and now and then a Christian utterance. But the kind of Christians Christ wants are the men and women, boys and girls, who will set out the biggest flag, and fly it before the world.

A Good Samaritan. (64)

Oberlin, a well-known German minister, was traveling on one occasion from Strasburg. It was in winter. The ground was deeply covered with snow, and the roads were almost impassable. He reached the middle of the journey, but he was so exhausted that, commending himself to God, he lay down and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious that some one was rousing him up. Before him stood a wagoner, his wagon close at hand, who gave him food, and helped him into the wagon, and brought him to the next village. Oberlin was profuse in his thanks and offered money, which was refused. "Then," said Oberlin, "at least tell me your name." "I see," said the wagoner, "that you are a minister of the gospel. Please tell me the name of the good Samaritan." "That I cannot do, for it has not been put on record," said Oberlin. "Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Couldn't Fall. (65)

A soldier was telling of a frightful wound received in battle. "Did you not at once fall?" said one. "No," he replied; "the boys saw I was hurt, and gathered so closely about me, I couldn't fall." How often we see a comrade grievously wounded by temptation, malice, and other malignant foes, and because he is hurt, we forsake him, and he falls, is trampled underfoot and out of conspicuous usefulness into a premature grave perhaps, and ultimately lower than the grave.—Christian Standard.

Individual Work. (66)

W. E. Gladstone, England's greatest statesman, was never greater than when, sitting on a stool in a miserable attic, he read the Bible to an old street sweeper who lay ill. Moody was never greater than when he preached his first sermon to a colored boy, in a bare cabin, by the light of a candle, with a barrel for a pulpit.

Why Do We Dodge it? (67)

"And grant unto thy servants to speak thy word with all boldness." (v. 29.) A Hindoo of rank was troubled in his conscience on the subject of a future state. He had heard of Christians, and longed to converse with them about their religion, and to know who Christ

was. So he visited England, the Christian's land, supplied with introductions to some leading people. Being asked to a great dinner, he turned to his neighbor in the course of conversation, and said: "Can you tell me something about Christ, the founder of your religion?" "Hush," replied his new acquaintance, "we do not speak of such things at dinner parties." Subsequently, he was invited to a large ball. Dancing with a young and fashionable lady, he took an opportunity of asking her who the founder of her religion, Jesus Christ, was. And again he was warned that a ball was no place to introduce such subjects. Strange, thought the Hindoo, are these Christians in England. They will not speak of their religion, nor inform me about Christ, its founder.

Believing and Living. (68)

A native in India once came to a missionary in a lone station, and asked to be baptized. The missionary inquired where he had heard the gospel preached and how he had come to that knowledge and desire. The man replied: "I have not heard the gospel preached, but I have lived near a man who lived it." What must I do to be saved? would be more frequently asked if the gospel was more generally lived.—S. S. Times.

Saved by Saving. (69)

"In helping others, we also help ourselves. A beautiful story is told of two brothers traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter, freezing day, and they were traveling in a sledge, wrapped in furs from head to foot—but notwithstanding this, they were almost frozen in the fearful cold.

"By the way side they discovered a poor traveler benumbed and perishing in the snow.

"'Let us stop and help him,' said one of the brothers, 'we may save his life.'

"'Yes, and lose our own,' replied the other. 'Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers.'

"'I am freezing as well as you,' said his brother, 'but I cannot see this stranger perish, I must go to help him.'

"He was good as his word. He went to his relief, chafed his temples and gave him wine from his bottle to drink. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge.

"'Brother,' he said, 'Look! I have saved this stranger's life—and, also, I verily believe, my own. I am quite warm from the effort I have made.'

"But his brother did not answer. He was sitting upright in his furs on the sledge cold and dead."

Golden Words. (70)

A useful and active member of a certain church told a younger woman in it one day the story of her membership. "Years ago I was a maid in a house near that of your family," she said, "and I was very shy and afraid to come to church. I did not think anybody cared whether a servant went to church or not; but one day

your mother spoke to me very kindly at the gate, and asked me to go with her to the prayer meeting. I went, and every word seemed to be for me. I went several times, both to church and to prayer meeting, and then your father spoke to me about my interest in the church, and asked me to join it. This is how I came to be a Christian—not by the work of any teacher or evangelist, but just because of two Christians who cared enough to help me to God.”

Two small acts of Christian brotherhood—how direct a work they did! Yet the busy woman who asked the housemaid at the gate to come to prayer meeting, and the busy man who spoke to her after church, probably thought they had little chance to do anything toward saving souls. They did what they could, along their daily way—that was all; but really that is all that is needed to produce true and immediate results.

A Christian Gentleman. (71)

An eminent jurist and Christian had died. At the funeral were many mourners, among whom stood a young laboring man, discussing with others, and this was his story: “When I first came to this town I got a job on an ice wagon. It was heavy work, and I was not as strong then as I am now. One morning I came to deliver ice at the judge’s house just as he was leaving to catch a train. He hurried past me with a nod. I was carrying 150 pounds of ice and it was a pretty heavy load. As he passed me he noticed it and turned. ‘See here, young man,’ he said, ‘I cannot allow this. Set that down.’ I set it down, and he took hold of the other handle of the tongs and helped me carry it. ‘Now,’ he said, ‘don’t undertake such a load again.’ He had missed his train, and he went over to the ice company’s office and told them that the work was too heavy for a boy. His protest resulted in the obtaining of two men on a wagon that carried ice to be delivered in large cakes. I always thought this showed the kind of man he was.” What better proof could be required that he was a true Christian gentleman?—Arranged from Young People’s Weekly.

Saved—Help Others. (72)

William Scott, the Vermont boy whose life Lincoln saved, after he had been condemned to be shot, is an example of how a redeemed life spent itself in sacred service.

Scott, in telling of the interview, said that Mr. Lincoln came to him, and said:

“My boy, stand up here and look me in the face. You are not going to be shot tomorrow. I am going to trust you and send you back to your regiment. I have come up from Washington when it was hard to come, and now how will you pay your bill?”

Scott said, “There was a big lump in my throat. I could scarcely speak, but I managed to say, ‘I will pay you some way. I have some bounty money, and the boys will help, if it isn’t more than five or six hundred dollars.’

“‘But it is a great deal more than five or six hundred dollars,’ said Mr. Lincoln. And then he put his hands on my shoulders, and said, ‘My bill is a very large one, my boy. Your friends cannot pay it, nor your bounty nor your comrades. There is only one man in the world who can pay it, and his name is William Scott.

If, from this day, William Scott does his duty so that, at life’s close, he could say, ‘I have kept my promise and have done my duty as a soldier,’ then my debt will be paid. Will you make that promise, and try to keep it?”

“I said I would make the promise, and, with God’s help, I would keep it. He went away out of my sight forever.”

The record says that Scott became one of the truest, best soldiers ever known, and that he died risking his life in the rescue of wounded men.—New Cent. Teachers Monthly.

He Forsook All and Followed Christ. (73)

About twenty-five years ago, a young gentleman from the West of England, having finished his education and chosen law as his profession, was appointed to a vacant judgeship in India. Salary, social position and prospects were all considered highly satisfactory, and he was warmly congratulated by his friends. For some time he filled the post creditably. But he loved Christ, and his heart was filled with compassion for the multitudes of ignorant, superstitious idol worshippers with whom he was surrounded. Quite accidentally a portion of a War Cry came into his hands. It proved to be Christ’s call to service. He resigned his position, and set out to tell “the story of Jesus and his love” to the poorest of India’s poor. He became one of themselves. In a native costume and bare feet he begged a spoonful of rice here and there as he went. God honored his devotion and gave him many souls, and, moreover, there have been raised up over one thousand persons in Europe and America who followed Commissioner Booth-Tucker even as he followed Christ.—S. S. Chron.

“Not to Be Ministered Unto.” (74)

A lady missionary once visited a distant village in India. She tried to explain to the people what kind of person Jesus was. She told how he was the poor man’s friend, how he used to eat with the common people and visit their homes, how he went about healing wherever there was sickness, how the little children ran after him in the street and clambered about his knees as he sat in the house. The hearers seemed to take in her description with unusual readiness, and, as she finished, one of them exclaimed: “Miss Sahib, we know him well; he has been living here for years.”

It turned out that an old man, who had once been in the employ of a Christian mission, but had left it several years before, had been living in the far-away village. He it was who brought the old men and women their water and their fuel. If any one was sick, he would sit outside the door till nightfall and then come in; no one ever got a chance of sitting up at night but he. In times of plague and cholera he was the fearless nurse. In the old man the simple village people had seen and recognized Jesus Christ.—East and West.

A book that should be in every pastor’s library —which has never sold for less than \$2.50—and your Expositor renewed one year from time of expiration, all for \$3.00. Sign coupon on page 96.

THE HOMILETIC YEAR—OCTOBER

G. B. F. HALLOCK, D. D.

REVIVAL MOVEMENTS

PRISON SUNDAY

REVIVAL MOVEMENTS

This war year should be a year of great revival work. Fellow pastors, let us start this year's work with a definite purpose to win souls in largest possible numbers into the love and service of Christ. That is the thing most worth while. Let us not delay in this matter till after the holidays, or till the Lenten season. The best way is to begin now, at the very opening of the year's work, and plan for and work for and expect, and get our people to planning for and working for and expecting the largest soul-winning results this year of any year yet passed in the history of the church. "According to your faith be it unto you." Undertake great things for the Lord. Expect great things from the Lord. The revival is on already in many parts of Europe. It should, and will if we do our part, pass in a mighty wave over all parts of our beloved land.

Evangelism is the hope of the church; it always has been, and if we are to judge the future by the past it always will be. If this is true, and I am sure the statement will hardly be questioned, we have the best of reasons now for applying the principles of evangelism to meet the needs of the church and of the world.

Suggestive Texts and Themes. (77)

God Desires the Human Heart: "My son, give me thine heart." Prov. 23:26. These words show: 1. That the human heart is not by nature in God's possession. 2. That God desires possession of the human heart. "Give me." 3. That God desires a willing possession of the human heart. "Give." No compulsion. Our dignity recognized. Our consent necessary.

Inconsiderateness: "My people doth not consider." Isa. 1:3. 1. The language of reproach. 2. The language of regret. Consider!

Christ Knocking at the Door of the Heart: "Behold, I stand at the door and knock," etc. Rev. 3:20. Christ is the speaker. His address to all men—"If any man." 1. How does Christ knock at the door? By truth, by the Holy Spirit, by providences, etc. 2. The conditions upon which Christ will enter the heart. Must hear his voice. Must open the door. 3. The advantage of entertaining the Royal Guest. Is a great honor. He will fit the heart for himself. He will sup with us. We shall sup with him.

Lot's Wife: "Remember Lot's wife." Luke 17:32. 1. Her privileges. 2. Her perverseness. 3. Her punishment.

The Healing Virtue of Christ: "And the whole multitude wanted to touch him: for there went virtue out of him, and healed them all." Luke 6:19. 1. There is sickness in man. 2. There is health in Jesus. 3. Contact with Jesus heals. 4. This health and this contact are free to us.

The Opened Fountain: "In that day there shall be a fountain opened in the house of David," etc. Zech. 13:1. 1. The certainty of this provision. "There shall be a fountain." 2. The perpetuity of the provision. "Fountain opened." A perpetual fountain always running, always flowing. 3. The freeness of this provision. It is a fountain "opened." Not a fountain dug, nor deserved, but a fountain opened by God himself for men's need. 4. The sufficiency of this provision. It is for "sin and uncleanness." Comprehensive provision co-extensive with the wants, the misery, the guilt of man. Pardon. Salvation.

No Longer Blind: "One thing I know, that whereas I was blind, now I see." John 9:25. 1. Humble confession. "I was blind." With regard to God. With regard to himself. With regard to the preciousness of Christ. 2. Humble acknowledgement. "I see." What I see. The effect it produces. 3. Holy confidence. "I know." "Spirit of God beareth witness," etc.

Plenty of Room: "Yet there is room." Luke 14:22. "Yet there is room." 1. Where? At the table; in the house; in the kingdom of heaven. 2. For whom? For sincere, hungry, penitent souls. 3. How long yet? "Yet there is room"—that is, now.

An Important Question: "What shall I do then with Jesus?" Matt. 27:22. 1. An imperative question. Something must be done. 2. A troublesome question. Pilate's conflict between conviction and duty. 3. A personal question. "What shall I do?" 4. The New Testament answer to the question. Believe in him. Receive him. Abide in Him.

God the Habitation of Souls: "Be thou my strong habitation, whereunto I may continually resort." Psa. 71:3. 1. The soul needs a habitation. Needs a home for protection, for comfort, for settledness. 2. God is just the habitation the soul wants. Affords security, comfort, and permanent residence. God is an accessible habitation—a secure habitation—a blessed habitation—an enduring habitation.

Added to the Church: "And the Lord added to the church daily such as should be saved." Acts 2:47. 1. Additions to the church are the results of divine power. "The Lord added." 2. The Lord added to the church—not to a union of persons for secular or different purposes. To the church—the spiritual fellowship of human hearts. 3. The Lord added to the church such as should be saved. The church consists of men and women who are saved.

Acquaintance With God: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job. 22:21. 1. What is implied in this acquaintance. Knowledge. Love. Enjoyment. Intercourse. 2. The means for attaining it. The Word. The Spirit's influence. Prayer. Faith in Christ. 3. The time to com-

mence it. "Now." It is God's time. It is the only certain time. 4. The blessed result of it. Peace. "Good."

A New Creature: "If any man be in Christ, he is a new creature." 2 Cor. 5:17. 1. His judgments are new. 2. His purposes are new. 3. His desires are new. 4. His conversation is new. 5. His actions are new.

The Lost Sheep: "What man of you, having one hundred sheep, if he lose one of them," etc. Luke 15:4-6. 1. Humanity as lost. 2. Humanity as sought. 3. Humanity as found.

Christian Discipleship: "Will we also be his disciples?" John 9:27. 1. The condition of Christian discipleship. 2. The duties of discipleship. 3. The privilege of discipleship. 4. The evidence of discipleship.

Jonah Asleep: "What meanest thou, O sleeper." Jonah 1:6. This sleep was sinful. It was at the wrong time and in the wrong place. "Let us not sleep as do others."

A Right Heart: "Is thine heart right?" 1 Kings 10:15. 1. A heart that is right is a trustful heart. 2. A heart that is right is a consecrated heart. 3. A heart that is right is a pure heart. 4. A heart that is right is at rest.

A True Revival Revives. (78)

Are revivals in the long run helpful or harmful?

A true revival revives; and to revive, according to the Standard Dictionary, is "to bring to life again after real or apparent death; to bring from a state of languor, depression, or discouragement to a state of health or cheer; give new life to; refresh." Is this, in the long run, helpful or harmful?

Are revivals necessarily rather for the unthinking, superficial "masses" than for the more thoughtful "classes"?

Only if the masses need Christ more than the classes—and they do not. Culture can deaden just as effectively as illiteracy. Wealth can deaden just as effectively as poverty. The true revival cuts through the deadening effect of anything and everything that has come between the individual and Christ, and lets Christ into the heart and mind in resurrection power. A revival is a resurrection. Whoever is really or apparently dead, no matter what the cause, needs reviving.—Sunday School Times.

Evangelism in Pulpit and Pew. (79)

The majority of people outside the church today have never had a personal invitation to accept Christ; they have heard sermons and addresses, but it is the nature of the human mind to feel that such appeals are hardly personal, therefore they are either resisted or treated with indifference. A distinguished man, a former governor of a Southern state, came to Christ after a sad experience in sin; he came because a minister I know wrote him a personal letter urging him to become a Christian. He did so, but made the pathetic acknowledgement that in all his life no one had ever before asked him to come to Christ. There are thousands like him—they live in our homes, work in our shops, meet us on the streets, and come in contact with us through the years; yet to many no word of invitation is spoken, and some of them drift into eternity unwarned and unsaved.

Evangelism in the pulpit makes the way so plain that a child is able to understand it, makes Christ so real that one can almost see him with the natural vision, makes the hearer of the message realize his danger, and makes the approach to the unsaved by the Christian as natural as for one to breathe.

Evangelism in the pews is putting into practice what the minister preaches; it is not being fanatical (nor is it being "pious" in the objectionable use of the word); it is not in any way being unwise in the manner of approach to the one whom we seek to influence spiritually; it is being true to Christ and to those who do not know him.—Rev. J. Wilbur Chapman, D. D.

First. (80)

"Seek ye first his kingdom, and his righteousness." I am not here this afternoon to tell you to be religious. You know that. I am not here to tell you to seek the kingdom of God. I have come to tell you to seek the kingdom of God first. First. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? second? third? First.—Henry Drummond.

Divine Love Always Pressing to Enter (81)

In one of the counties of Virginia there is an old and very beautiful little country church. For generations the people round about have listened to sermons preached from the wine-glass pulpit; have been married, and have been buried there. Ivy planted long ago has thrown a shimmering curtain of leaves over the whole church from ground to gable. At one place, where there was a broken windowpane, it has crept into a disused loft above the chancel, and there spread over the floor in a wave of exquisite green. Perhaps it has come in from the sunshine and bird chatter outdoors to lie a little while in the twilight and peace; and to listen for that verse in the chant that sings:

"O all ye Green Things upon the earth, bless ye the Lord; praise him, and magnify him forever!"

Be that as it may, can we not at least see in the ivy feeling its way all over the church, finding at last that one open pane and creeping through it to fill the loft with its green effulgence, a symbol of God's love, which is always surrounding the hearts of men; always seeking an opening, and always ready, when that opening is found, to pour itself through the heart in a living miracle?

There is always this great inexhaustible store of love pressing on all hearts; always waiting, always ready to enter and give itself for the refreshment of the world. But it must

first find the gateway of the open heart. Just as the ivy could not get into the church, although it felt over every inch of the outside wall, until it came upon that one open pane, so this great reservoir of healing love may never pour itself into the world save through those hearts that have opened themselves to it. Just as music must have an instrument of some kind to give it voice, so God's love must have a human heart through which to bring salvation to the world. The saints and saviours of mankind have been those who, surrendering themselves, have opened their hearts wide to this great inrushing love. The world can never have too much of it. Love, and more love—that has been its need down through all the ages, and will be its need forever. But as the need is inexhaustible, so is the supply; all that is required to bring the two together is the medium of the open heart; a gift that the least and most ignorant of us can offer for the salvation of the world.

Give to the Holy Spirit the door of the open heart.—H.

How to Become a Christian. (82)

The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in an humble and trusting way, as the child begins the alphabet at school. Don't look for marvels. Don't expect to see visions. Don't ask for raptures, but ask expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart, and cause you to live God and delight in his will; not because you feel happy, but because you are definitely trusting him to do what he has said he will do. He says that if you will forsake your sins he will blot them out and give you his Holy Spirit. Believe it, and accept salvation as his free gift. He says he will enable you to live as a child of God should. Believe him, and undertake it. He says he will help you to bear your troubles; trust him and try him. He says he will give you strength for labor, courage for conflict, power to resist temptation, and grace sufficient for your everyday need; take him at his word, and you will soon know for yourself how blessed it is to trust and obey. Commit yourself to the new life you have undertaken to live by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.

Pastors, make it plain. Make the way into the kingdom simple and plain. Do not philosophize about it. Tell the way in such a manner that any one can see it, enter it.—H.

Antagonize the Devil. (83)

Are revivals bound to antagonize some people?

Christ is bound to antagonize the devil; and a full, free, supernatural expression of the life of Christ in his followers is bound to antagonize those who are in the bondage of Satan. Moreover, many respectable, sincere, and well-intentioned persons, even Christians, have not seen or understood the real purpose and work of revivals; they have seen or heard of the unwise methods or unfortunate results of revival

efforts that were not well directed; they have confused the bad with the good, and so they conscientiously condemn all revivals. When such persons, in open-mindedness, are given an opportunity to see for themselves the real thing, their antagonism is likely to disappear.

Personal Evangelism. (84)

A business man in Wales spoke to his office boy about his soul, and from that word a work began that won his entire office force for Christ.

A merchant in England determined that no day should pass without his speaking to some one about Christ; in one year he led scores to the Master.

An invalid Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

A Christian gentleman spoke to his caddie while they were waiting together on the golf links; the boy became a Christian, and later on a minister of the gospel.

A Sunday School teacher took one of her class of boys for a walk one Sunday afternoon when the session of the school was over; she told him of her concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.

A father traveled one thousand miles to tell his son that he was concerned about his soul, and he had the joy of winning him to the Saviour.

A business man in one of our largest cities makes it the rule of his life to speak of Christ to all with whom he has business dealings, if there is the slightest possible chance for him consistently to do so; he has always been thanked for his kindness, and has never been repulsed.

As the followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not fail.—J. Wilbur Chapman, D. D.

Revival Life the Normal Life. (85)

Are reactions from a revival inevitable, probable, or unnecessary?

Reaction is probable; it is not inevitable or necessary. Reaction means "reverse or return action;" and wherever there is a real revival the devil and his helpers throw themselves furiously into a campaign to reverse its blessings. They're pretty likely to find some human beings who yield to their onslaughts. But a reaction from a revival is no more inevitable or necessary than that sickness must overtake a person who is in the best of health, merely because he is healthy. Remember; the revival life is the normal life; reaction from it is a relapse into the abnormal.

College Students Converted. (86)

When Mr. Sunday was in Philadelphia for one memorable day in last March he captured the hearts of the students of the University of Pennsylvania, and recently he went out again to meet them at their noon hour in the big gymnasium. When he stopped his address—he

said it was not a sermon—so that the students might get something to eat, they shouted, "Go on; go; we would rather hear you than eat."

Do you know it, the people in this country are hungry for the gospel?—H.

Purpose, Preparation, Prayer and Plan. (87)

No department of the church is so well prepared to do normal thorough evangelism as the Sunday School. It is the kingdom's greatest field of evangelistic opportunity and its most successful harvesting agency. Where a school lacks cultivating and harvesting power the failure may be due to want of desire, but more probably to lack of definiteness.

Systematic evangelism in the Sunday School calls for four elements: Purpose, preparation, prayer and plan. When these exist in working proportion a school will obtain the end desired.

Must Revivals be Chiefly Emotional? (88)

No. The truest, most serviceable revival is not chiefly emotional. The work of Billy Sunday, for example, is not chiefly emotional. It is chiefly an appeal to the will. An experienced worker who had been with him through the Scranton campaign said to some Philadelphia men before the campaign here started: "If a man hasn't any brains, tell him to keep away from the Sunday meetings. A man who goes to hear Billy Sunday must be prepared to think." Religion is not a matter of the feelings, it is a matter of the will. The conspicuous characteristic of Billy Sunday's messages is their clean-cut, inescapable, relentless reasoning,—relentless, that is, against the lies that the devil tries to persuade men to accept instead of God's truth. Sunday and other strong evangelists do not hesitate to appeal to the emotions as occasion may offer, from time to time; but they know what the emotional appeal is not the final appeal. In a tremendous sermon on Matthew's conversion, from the text: "And he arose and followed him," Sunday drove home the truth that "a quiet conversion may be a thorough conversion." He even declared that "there haven't been a dozen men of power in modern times whose conversion wasn't as quiet as was Matthew's".

Do I Want a Revival? (89)

A few weeks ago, when special evangelistic meetings were being planned and prayed for in the Moody Church of Chicago, the members were furnished with a leaflet that squarely challenged them with the following five questions:

1. Do I desire a revival to pray earnestly and constantly for it?

2. Do I desire a revival enough to search my heart and ask God to cast out from it all displeasing to him?

3. Do I desire a revival enough to attend meetings for prayer and take my part in them even at a sacrifice of pride, comfort and convenience?

4. Do I desire a revival enough to seek opportunities to converse and pray with the unconverted?

5. Do I desire a revival so earnestly as to continue laboring and praying for it, even if the answer be not given at once?

Why a Boy Should be a Christian. (90)

1. Reason one. You need the help of Christ. You are in the world, and you must pass through it. You will have questions to settle which you won't quite know how to decide if you are left alone to yourself. You will be tempted to do wrong. You will have more or less trouble, and no one will help you in all these things so well as Jesus Christ.

Besides this, you have a character to form. Life is not all for fun, even for boys. Jesus is the only one who ever lived a perfect life. He is, therefore, the best teacher you can have. But more than that, he will come into your heart and live with you if you will let him, for he says: "Behold, I stand at the door and knock; if any man (or boy) hear my voice, and open the door, I will come in to him."

You know how it is when you are with a very good man. You come to think as he thinks, and do as he does, and it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart, and direct your life.

Then, too, Jesus is the only one who can forgive sin, and, my dear boy, you are a sinner, for the Bible says so, and you know it. Do you not therefore need a Saviour?

2. Reason two. Jesus needs your help. He has a place for you in his Kingdom, and a work for you to do. He needs you in your school and on the playground, to show how brave and manly and true a Christian boy can be. He needs you in your home, to brighten it by a happy life, as he brightened his home when a boy. He needs you everywhere to live for him and talk for him, and to win other boys to himself, for God wants the boys.

And what a grand thing it is that Jesus does need you. You would be sorry to think that he had no use for you, and that the world would go along just as well without you. You need not think so, for there is plenty of work that will not be done unless you do it. Respond to his call. Come up to his help, as a good soldier of Jesus Christ.

3. Reason three. His requirements are reasonable. All that he asks of you is to do right. He does not expect you to be a Christian man, but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and jump, and shout as loud as ever, but never to forget that you are one of Christ's boys.

Christianity does not consist of sermons and prayer meetings, but of "righteousness" and peace and joy in the Holy Ghost." It is doing right because it pleases Jesus, being happy because you are doing right, and living at peace with all around you.

4. Reason four. As we think about the future, the outlook is very bright for a Christian boy. The same Jesus whom he has loved and served in life will be with him in the hour of death, and will usher him into the gates of the Eternal City. Eternity is a long time, my boy, an awfully long time, if spent apart from Jesus, but a blessed long time if spent in his company.

5. Reason five. You ought to be a Christian, and you know it. Christ died for you. He loves you and he longs for your life, and it is a burning shame for you not to love him and try to please him. Won't you begin today, my boy, by asking him to forgive your sins and

enroll you as one of his followers? The manliest thing a boy can do is to stand up for Jesus.

When President Garfield was a boy at Williams College, he climbed Mount Greylock one day with a lot of his companions. Their plan was to spend the night on the mountain. Seated around the camp fire, they sang college songs and told stories all the evening.

At length young Garfield took a Testament out of his pocket and said: "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did.

That is the kind of boy that you and I admire; one who serves the Lord, and isn't afraid to say so. That is the kind of boy I hope you will be; a boy who can say from his heart:

"I will go where you want me to go, Lord,
Over mountain or valley or sea;
I will say what you want me to say, Lord,
I will be what you want me to be."

—Author unknown.

What has the Right of Way? (91)

At the cashier's desk of a large store there was a notice that read something like this: "Don't delay for a minute charging up goods that you have sold. No matter who is calling you, the rule of the house is to enter the charge first. The charge has the right of way here. In spite of clerks or customers, or anyone else, charge the goods. If the house is afire, get out quick, but charge the goods. Business is business." Our Master's charge is "Seek first the kingdom." No matter what else may call, "Seek first the kingdom."—M. V. Wright.

The Pearl of Great Price. (92)

U. Bor. Sing, heir of the rajah of Cherry, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would forfeit his right to the throne of Cherry after the then ruling Prince. After the death of Rham Sing, the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent urging him to recant, and they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside." Since then he has been impoverished by litigations, but is of course a Christian still.

God Wants Us (93)

A mother who frequently left her home for a few days at a time used to bring each of the children a little gift. One day she purposely neglected the gifts. The little ones met her in the hall with expectant faces. "I did not bring you any presents this time," said the mother, "because—" "We don't care, mama, dear; you are the best present," said one little one. Can we say to Christ, "Thou art the best gift; thou art all in all to me; there is nothing on earth I desire but thee; I would rather have thee than any earthly gift?"

Revival Means "Life Again." (94)

Revival means "life again." Oh, how God longs for it everywhere! He has paid the price for it; let us take it from his outstretched hands. Let us claim it by the promise made to us through the prayer of the great apostle:

"All that we ask,

All that we ask or think,

Above all that we ask or think,

Exceedingly abundantly above all that we ask or think,

According to the Power that worketh in us."

The Change Religion Makes. (95)

I remember some years ago conducting a mission, and one of the office-bearers of the church where I was said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday School a few years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went. It was in 1885, on a cold February day. Oh, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses into a back court. When I got to the entry with my friend some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantel-shelf a cup and saucer broken; and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the marks of a brutal fist upon her face and three ill-clad bairns clinging to her gown. She said:

"Excuse the children running from you, but they thought it was father."

Oh, the tragedy of it!

When I got on to the rostrum that night to preach my friend came to me and said:

"He is here."

I said: "Who is here?"

"That woman's husband; he is setting right down in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him, there and then; and when we got to our after meeting I asked, "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into someone else's hands, and got my arm around him and prayed and wept with him, he entered into the Kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people."

I said, "Who?"

He said, "Do you remember going to see a woman last year whose husband was converted?"

I went. We hadn't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?"

"Oh, we are going to see those people."

"But," said I, "we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move? Why, the man was converted and he soon changed his dwelling-place. The man was re-made, and he re-made his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint those two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags was clothed and the sunlight of love was on her face.—G. Campbell Morgan.

Orthodoxy Does not Insure a Revival. (96)

Orthodoxy does not insure a revival. Many a church which has carefully, proudly cherished its orthodoxy for many a year is as far from a revival as the most heterodox church in the land. There must be something more than an intellectual adherence to scripturally correct theology. Remember Sunday's terse word: "A church that is only an evangelical church is a church on ice; a church that is evangelistic is a church on fire."

Become Aware of Their Danger. (97)

Some years ago on the Irish Sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sea captain and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over the waves, which appeared almost mountain high, they pushed along, until at last, amid the cheers of the waiting throng, they returned with their little boat filled with those who had been all but lost upon the ship. When the minister said to the old sea captain, "Why do you do this? Why take such a risk?" he answered, "I have been there myself, and I know the danger." It is because we have been there once in sin and now are redeemed by the precious blood of Christ that we may say something to those who are about us.—J. Wilbur Chapman, D. D.

His Own Boy. (98)

Dr. Cortland Myers relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and feet. When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them, 'I think you've done all you could,' but just then a sudden impulse told me I ought to go

over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat, and bent over the boy; I blew into his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

Let us act thus. Realize. Feel. Act. Continue.—H.

A Leak in his Faith. (99)

Revivals are not brought to pass by long-faced, mournful Christians. The overflowing joy of those in whom Christ's joy is being made full is a sure pathway to a revival. And this joy ought to be as great while the revival seems hopelessly at a distance as after it has blessedly come to pass. Rev. W. A. Sunday startled some Christians when he said, "The man who has to be in a revival to be happy has a leak in his faith somewhere." Perhaps you need to think that over, and to ask God's forgiveness for letting your own sinful unhappiness at the lack of a revival block the very revival that you were praying for.

Holy Writ. (101)

Let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.—James 5:19.

Holy Ghost Preparation. (101)

Today, when so much is being said about religious education, the tendency on the part of many religious workers is to shift the emphasis and neglect the great essential—the work of the Holy Spirit, who is the source of wisdom, spiritual power and salvation. The church that fails to emphasize the doctrine of the Holy Spirit loses her revival and spiritual energy. On the day of Pentecost, they were all filled with the Holy Ghost. If we would have Pentecostal power, we must depend upon the same source. Religious education, church organization, equipment and machinery are not enough. We must remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." "It is the Spirit that quickeneth, the flesh profiteth nothing."—Religious Telescope.

Workers Sent Home. (102)

A few years ago a pastor was in the midst of his revival meeting with only moderate results. One night at the close of the public service he called his Sunday School teachers and officers to meet him in a side room for conference. After prayer, he handed to all teachers a blank slip of paper, and asked them to give the number of scholars in their classes; the number of members of the church; and the number unsaved. Not a single teacher could do it. It was an impressive moment. The pastor sent these teachers home, and asked them to make

a careful investigation and report two nights later. At this meeting it was discovered that there were 147 pupils in the school not Christians. After much prayer and planning, God led eighty-seven of these into the kingdom.—Religious Telescope.

Turn Your Face That Way. (103)

A man came to me when I was in South Africa and he said, "Sir, I want to get relief from a guilty conscience," and he had an awful story to tell, a story that made me shudder. He unfolded a page of his history that I dare not tell you. Then he said, "Sir, I want God's pardon." I said, "My brother, how do you expect to get it?" He said, "By an honest attempt to undo the past." "Then," said I, "turn your face that way and wait for peace." "But," he said, "that will mean prison, and it may mean a life-time in prison." I said, "Turn your face that way. It is no good to talk about peace while there is wrong to be righted, while there are stripes that need to be washed; it is no use to talk about peace till you get right with God. The Kingdom of God is not meat and drink, but righteousness and peace." Righteousness that means righteousness, wholeness, harmony—and then the music. There will be no music till the instrument is put in tune. You know where you have to yield; you know the point of controversy between you and God; you know the thing that has hindered you; you know the thing that has darkened your sky; you know the thing that has come in between you and God; you know the thing about which you have persisted in having your own way and not God's. When you yield on that thing, you will repent.—Gipsy Smith.

Yielding to Christ. (104)

A call came over the phone, asking if I would be in the office at noon. I replied that I would, and asked no further questions. At 12:30 a well-dressed young woman called, and I invited her into the office. In response to my question as to how I could serve her, she said, "I want to be a real Christian. Can you tell me how?"

I said that I surely could. She was a woman of fine character, and I found that she knew her Bible well and could quote many passages on the way of salvation. After some questioning I discovered that she could not believe that salvation was for just one individual, and that one herself. I told her of the Father's love in Christ Jesus, and that it was hers for the asking, and that if she would give her life over to him in surrender he would take it and bless it, sanctify it, and even glorify it.

At this point she arose, and falling on her knees by the chair offered as best she knew how a beautiful prayer of dedication. I noticed that full victory had not come, however, and after we rose from our knees I said: "Isn't it great to have one's life taken over by such a dear friend as Jesus, who will guide, protect, save and use it to save others?"

A smile of triumphant faith lit up her face. I then knew that the battle was over.—Related by a member of the Personal Workers League.

Minister's Soul-Hunger. (105)

If the minister of a church has a soul-hunger for a revival in that church, even though it seems impossible, let him praise God for his hunger and claim his Lord's promises. In the power of the prayer of a little group—though there are only two or three—who will join him in praying through, let him preach the truths that point straight to the revival of the individual and the church and the community as the only hope of escape from the bondage of Satan.

The Soul-Winner's Weapon. (106)

God's pre-eminent method in soul-winning is his Word. "You tell interesting stories when you are trying to win someone, but I think that the Word of God is the thing that brings conviction, and you ought to use it more," was a wife's loving counsel to her husband; and he discovered it to be true. Ralph C. Norton, who is the director of Personal Work for the Chapman-Alexander Missions, was talking with some friends about the supreme work of winning men one by one, in which God had used him wonderfully. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do, Mr. Morton, in cases where the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe in it."—Sunday School Times.

Enthusiasm in Saving Work. (107)

An explosion recently took place in a coal mine near Scranton, Pa., by which ten men were cut off in one of the tunnels. The work of rescue was planned. The digging was done by gangs who were often relieved. But there was a lack of hope. Men kept muttering, "It is no use." The owners of the mine stood apart, looking sad and gloomy. Everybody was covered with grime, and when the sun set employers and workmen concluded, in despair, that they might as well give up. Just then a buggy drove up. The youngest member of the firm leaped out. He had been away at the time of the accident. He was pale, but his eyes were shining. "Dead? Not a bit of it," he cried, cheerily. "They had enough food to keep them alive longer than this. Hello, boys! Why, you've made tremendous headway! You must be near the men. Give me a pick and come along. We'll have them out in no time!" He had thrown off his coat, and was hard at the digging. "Give them a cheer to let them know we are coming. Now, all together,—women and all! One—two—three—hurrah!" He put new life into them all. A rousing cheer rang out. Hours passed. His courage did not flag. The woman ran for food and stimulants. The gangs worked eagerly, and at last a cheer went up. At the last shout the leader threw up his hand for silence. A feeble cry was heard. The men were saved, and they owed their lives to the enthusiasm of that young man.

Faith Defined. (108)

There is a man in the city of New York who has a home on the Hudson River. His daughter and her family went to spend the winter

with him. Every morning the old grandfather used to bid his grandchild "Good-bye" before going to his business. On one of these occasions the little girl took the old man by the hand, and, leading him to a corner of the room, without saying a word she pointed to the floor where she had arranged some letters so they would spell out, "Grandpa, I want a box of paints." He said nothing. On his return home he went to the room as usual. His grandchild, without looking to see if her wish had been complied with, took him into the same corner, where he saw spelled out in the same way, "Grandpa, I thank you for the box of paints." That was faith.

God's Appeal. (109)

A boy of a mechanical turn of mind made himself a toy motor-boat to sail upon a stream of water that flowed near his home. On taking it to the stream it sailed beyond his reach. After many efforts to recover it he was at last compelled to return home without it. To him it was lost. Not long after he was surprised to find in a window of his town a boat with a card attached: "This motor-boat for sale. Price, five shillings." It was his! He made his loss known to the one who had it, but it was futile. He could have it for the price of five shillings. He went home and told his father of his predicament. The father heard the story and said: "Here's the money; go and buy back your own boat." And when he at last received it from the vendor he hugged it to himself and said: "You are twice mine; I made you, and I bought you." So we are Christ's by twofold claim; he made us and he redeemed us. He made us his the second time by a great price. This is God's appeal to us: "You are twice mine. I made you and I bought you."—H.

Which Are You? (110)

The difference between a salesman and a clerk is that the salesman finds customers while customers must find the clerk. In business for God are you a salesman or a clerk? Must sinners find you or do you find them? Does your church find men or must men find your church? One good salesman is worth a dozen clerks.

In business for God, which are you, salesman or clerk?—H.

Something Between. (111)

There is an old fable which says that once, during an eclipse, the moon complained to the

sun, saying, "Why do you not shine upon me now as you used to?" The sun replied, "I am still shining; do you not enjoy my light?" Oh! I see," said the moon, "the earth has got between us." Is not this the reason some lives are so fruitless? They have allowed the world to come between them and Christ, and their sources of light is cut off. So they are unable to shine for others. They are ineffective in blessing others.—H.

Children May Work in a Revival. (112)

"Out of the mouths of babes and sucklings thou hast perfected praise."

A native king in West Africa was induced by a missionary to lay aside his royalty for a time and attend a Christian educational institution. He graduated with honors, but went back to his tribe, put on his heathen clothes, took a half-dozen wives, and sank back into degradation. Bishop Taylor preached to him one day for full two hours, but left him still in darkness. Soon after, the bishop established a mission station on the bank of the river opposite the king's palace. A lady opened a nursery, and soon had twenty native children under her care. In less than two years most of them were genuinely converted, and at a public meeting were called upon to testify, from personal experience, to the reality of the salvation of Jesus. One by one these children stood on a box, and told the story with such simple clearness and evident truthfulness that the heathen were convinced. The king and several of his chiefs were brought to God, and he became the native pastor of the church erected in his village.

There is a place in revival work for the testimony of children.—H.

God's Use of Our Hands. (113)

A visitor to a glass manufacturer saw a man molding clay into the great pots which were to be used in shaping the glass. Noticing that the molding was done by hand, he said to the workmen, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work; we have tried many, but somehow it needs the human touch." Is not this true also in the Lord's work? The divine hand can wipe away every tear and heal every heart wound; but he chooses to use our common hands—yours and mine to help him. Many, sick of the palsy of sin will never come in reach of the healing power unless human hands bear them.

PRISON SUNDAY

The last Sunday of October, the 31st, will be observed in many states as Prison Day. Sermons and addresses will be given on topics relating to delinquency and crime, and the relations of society to the criminal. Pastors will do well to deal with the moral responsibility of the community for the care of the wayward. Each year The Expositor gives a broadside of suggestive material on this theme, found always in the October number. Many things are still not as they should be in our treatment of the criminal inside the prison and outside the prison. It is our duty to further all good

movements for the reduction of crime and the betterment of the prisoner. There is great need that the public should take a more intelligent interest in the prisoners of the land. This is especially true of the churches. A recent writer, not given to exaggeration or any friendly bias toward them, says, "It is a shame that, in some instances, the churches have discouraged strong men who are willing to serve in this office (chaplains in correctional institutions); but generally the sin of the church has been one of ignorance and blind neglect—a sin of serious consequences, for

which we should bring forth fruits meet for repentance. Perhaps in some of the larger cities the welfare of the prisoners is fairly well looked after, but we are persuaded that in the smaller towns and county-sites, the inmates of the jails are woefully neglected. This is, indeed, a serious charge against the followers of Him who announced as a part of his program to "preach deliverance to the captive * * * and to set at liberty them that are bruised."

The impossible multiplicity of proposed "special Sabbaths" is felt by every pastor, but surely among such as he does find time to take account of, he ought to make a place for exhorting his people to "remember them that are in bonds as bound with them." The "inasmuch" for those who come to their Master in prison still stands, but the church is lamentably insensible to it. A sermon to stir up Christians to their duty in this particular is as pertinent a gospel for the times as a minister can preach. Especially should the influence of the church be forcibly directed to developing a reformatory purpose in penal law and prison administration. And it will be one way of putting the sermon in practice, if after it is preached a collection be taken for some prisoners' aid and prison reform organization.

Suggestive Texts and Themes. (114)

Duty to Prisoners: "Remember them that are in bonds, as bound with them." Heb. 13:3.
The Prison Problem: "I was in prison and ye came unto me." Matt. 25:36.
Grinding in the Prison-House: Judges 16:21.
The Reformation of Prisoners.
The Results of Probation.
The Indeterminate Sentence.
The Labor of Prisoners.
Juvenile Courts.
The Sighing of the Prisoners: Psa. 79:11.
Loosing the Prisoners: "The Lord looseth the prisoners." Psa. 146:7.
To Hear the Groaning of the Prisoners: Psa. 102:20.
The Relief of Prisoners' Families.
The Treatment of Lesser Offenders.
The Treatment of Inebriates and Vagrants.
Prison Reform: "I was in prison and ye came unto me." Matt. 25:36.
Prison Hardships Mitigated: Jer. 37:20, 21.
Prisoners Permitted to Make Defence: Acts 24:16; 25:8, 16.
Kindness to Prisoners: Jer. 38:7-28.
Joseph a Prisoner: Gen. 39:20-23.
Peter in Prison: Acts 12:3-19.
Prisoners Required to Labor: Judges 16:21.
Prisoners Visited by Friends: Matt. 11:2; Acts 24:23.

Helping Paroled Prisoners. (115)

Some of the best helpers of the paroled men are patrolmen and detectives, who often assist in securing work, render good advice, and act as a sort of lieutenant to the parole officer in having a friendly oversight over these men. The ministry are interested in many cases, but are not as frequently brought into contact with them. Manufacturers could be of great service to paroled men by giving them a fair chance with other toilers.

Prevention and Correction. (116)

Public opinion seems to be turning away from the older punitive ideas about crime to the modern idea of prevention and correction. The punishment of persistent evil doers cannot be displaced, but it seems to be a saner method of dealing with a difficult matter to remove the causes that produce crime, so that in the future fewer criminals will be produced. Otherwise the state is simply treating symptoms, from which no lasting good may reasonably be expected.

Work for Prisoners. (117)

There are two directions which an intelligent interest in the prisoners should take:

I. First, the handling of criminals, from their detection and prosecution to the very last day that they are under a penal sentence, should be in the hands of thoroughly competent men and women. As a rule these positions are secured by partisan means, many of them as rewards for political service. By all means the handling of that element of the population which is the source of most of our dangers, political, social, moral as well as religious, should not be intrusted to inexperienced and vicious men. The job is too big for the political hireling, who is more concerned about his fees or his graft than the manhood and womanhood of those whom he handles.

II. Second, there should be means devised and put into operation whereby every prisoner should be reached with the message of salvation through Jesus Christ. There are no persons who so much need a new heart as the prisoner. He has been anti-social and through the love of Jesus Christ he may be transformed, not only into one who loves his fellow-men but God also. Perhaps one reason for his anti-social acts is that he has been too much disregarded by the church. There ought to be a company of believers in every town in which there is a jail who agree among themselves to see to it that every man who gets "into the toils of the law" shall come into contact with real, virile, manly Christianity, and get a push, at least, toward the upward way.

The Cry of a Child. (118)

The following letter shows the spirit of the work of the Prison Associations. This is a letter from a little girl of eleven whose mother was in the hospital and whose father was "away."

Brooklyn, N. Y., Oct. 30, 19—

The prison association.

Gentlemen:—

as my mother is in the "City of Lying Hospital" (the child meant the lying-in-hospital) I write to let you know that I am at my Grandmothers, with my little brother. The landlaid of the house where we live told me to-day that if my mother don't pay rent before Thursday he will put the furniture out in the street, and as my mother is in the hospital, and you know where my father is, I beg of you will you kindly ask the landlaid not to throw our furniture out, until my mother comes out of the hospital, and will you also Please try and do something to get my father home. I will be thankful to

you the rest of my life. I am 11 years old and I am so lonesome for Mamma and Papa.

Respectfully,

.....
11 years old, at my

Grandmothers, Mrs.

Anyone can see the opportunity for wise counsel and aid such a letter as this presents.

The Prisoner in Literature. (119)

Long before Daniel De Foe, while in prison for heresy, penned his "Hymn to the Pillory," or his "Colonel Jacques," there was another Daniel who "did time" in a Babylonian prison, and thereby enshrined himself in that ancient bit of abiding literature, the Bible. Other prophets and apostles made profitable use of their spare time while in prison, in writing that which commanded the attention of their contemporaries. Still other imprisoned souls, such as St. Paul and John Bunyan, took advantage of a meditative mood and lack of interruption, to write inspiring works that have continued classic down the corridors of time. Many prison inmates have essayed, after discharge, to impress upon their fellows the subjective horrors and objective cruelties of prison life. Few of these have succeeded, however, partly because of the poor quality of the product and also because of the reluctance of the public to believe biased witnesses. A notable exception as to quality is found in the remarkable "Ballad of Redding Gaol," by Oscar Wilde. And even that, when read by the few, has been regarded rather as a spark of genius from a disordered brain, than an appeal for the alleviation of prison conditions.

In the year 524 Boetius, during his imprisonment, composed his great work on the Consolation of Philosophy, which was translated into nearly all the languages of Europe.

Marco Polo, while a prisoner at Genoa in 1298, wrote his travels, which have been of great interest up to the present time.

Sir Walter Raleigh, during his imprisonment of twelve years, wrote his celebrated work, "The History of the World." The evening preceding his execution he penned the following lines:

"E'en such is time, that takes on trust,
Our youth, our joys, our all we have,
And pays us with but earth and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days,
But from this earth, this grave, this dust,
My God shall raise me up, I trust!"

In 1642, Richard Lovelace, imprisoned by the Roundheads, wrote a poem to Althea, ending with the beautiful stanza:

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds, innocent and quiet, take
That for an hermitage.
If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty."

Mary, Queen of Scots, just before her tragic death, after eighteen years of imprisonment, wrote these lines:

"Oh, my God and my Lord, I have trusted in Thee!

O Jesus, my Saviour, now liberate me!

In my enemy's power, in affliction's sad hour,

I languish for Thee.

In sorrowing, weeping, and bending the knee,
I adore, and implore Thee, to liberate me!"

Vengeance a Wrong Theory of Punishment. (120)

Shakespeare wrote: "Fetch forth the stocks! You stubborn ancient knave, you reverend braggart, we'll teach you—"

In a thousand varying forms is heard in our criminal courts day after day this apparently righteous judicial indignation.

Prevention of Crime. (121)

One man saved from crime may mean the prevention of a future murder, or burglaries, or serious losses of property.

Is it not worth while to help the man or woman to whom the court has given "another chance?"

Punishment For Reform Not Revenge (122)

The old, barbaric theory which regarded the treatment of criminals as a matter of revenge, has given way to the civilized theory of reform. "The present theory of the law must be changed. Its aim should never be punishment in the sense of retaliation, but prevention and correction. This theory of punishment is condemned by our religion, discarded by experience, contrary to our democratic ideals, and a disgrace to our civilization." (Thomas Mott Osborne, warden of Sing Sing.) The law not only proceeds upon the theory of revenge—for punishment—for crime, but it attempts to make a nicely graduated system by which the exact amount of guilt in the offender must be weighed and determined and the exact and proper amount of revenge administered—so much crime, so much punishment.

"It is a ridiculous idea for a judge to send a man to prison and state beforehand how long he must stay. It would be just as foolish to send a man to the hospital and tell him he must stay there two weeks because he had the measles," says Mr. Osborne. Upon which a daily newspaper comments as follows: "But prisons are designed to cure men of criminal tendencies, rather than to punish them. Cure was the last thing considered when our prison system was inaugurated. Cure is not remotely squinted at in most of the laws we have made to deal with criminals. Society has been seeking retribution, not regeneration. If we adopt Mr. Osborne's viewpoint we will have to make radical changes in both prisons and laws. We hope we will."

The Parole Officer. (123)

The parole officer is the door by means of which the prisoner may pass out again into the world and begin life anew. And the fact that about seventy-seven out of a hundred make good indicates the benefit of such a system.

When it is remembered that some of these men leave the state institutions absolutely penniless, sometimes having to borrow the money

(Continued on page 84)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Balcom Shaw, D.D., Rev. J. Wilbur Chapman, D.D., Evangelist, Rev. George O. Bachman, D.D., Rev. Joseph A. Vance, D.D., Rev. W. J. Dawson, D.D.

SOUL STARVATION

REV. JOHN BALCOM SHAW, D. D.

Text: "Now the disciples had forgotten to take bread." Mark 8:14.

It was a complete lapse of memory, unfortunately. They had forgotten both kinds of bread. Their neglect to take the first kind, material bread, gave them exclusive concern. They construed it as the reason for the Master's warning: "Beware of the leaven of the Pharisees." Poor, soul-blinded men and women! As if Jesus were cautioning them against the yeast which the cooks of the Pharisees used in baking! Though they realized it not, they had forgotten the other kind, too,—spiritual bread—and that was the real matter for concern with Jesus, and the reason for his special word of warning.

How alike human nature is in all ages! Our physical derelictions we so frequently lament, while our spiritual neglects go by default and are not so much as noted. Let us fail to provide against a day's temporal needs, and we heap no limit of blame upon ourselves; but let the soul's demands be neglected and we go on unconscious of the failure, much less concerned about it.

I. How often all of us forget to take spiritual nourishment with us! We were so rushed the other morning that we did not stop to have family prayers, and our spiritual life grew faint and lost its vigor before the day was fairly started, down at the office. The whole Sunday went by without our getting a single meal at the Lord's table, and famishing souls we carried about with us the rest of the week. Some of us, for that matter, do not get a square meal of Bible bread more than once or twice a year, if we do that often. Soul starvation is the cause that will account for most of the weaklings now in the church. It is like unto the case of "water, water everywhere, and not a drop to drink." There is bread, plenty of bread; a Bible, several of them, in every home; exceeding great and precious promises upon every page of the Word of God; bread enough and to spare on every shelf of the Bible larder, and we perish with hunger; or, if we eat anything, we confine ourselves to the sweetmeats and deserts—lesson helps, devotional calendars or booklets, the religious newspapers, or the religious column in the Sunday morning paper. Is it any wonder that so many Christians have an abnormal appetite, caring little for the substantial and nutritious, and in consequence suffering from spiritual dyspepsia?

II. Henry Ward Beecher once described to his Brooklyn congregation his boyhood appetite for bread. He must have a slice before breakfast and way around the loaf. It was bread at breakfast and dinner and supper, and several slices between meals, and a big slice to go to bed on; and he added, "What if it had

been cake instead of bread? Where had been my health and what strength would I have had for the work of life? And yet you treat the Bread of Life as if it were cake. You put it away in the cupboard and never use it except on special occasions. You cut it into small pieces and serve it sparingly, instead of keeping it always at hand and eating it frequently and freely."

Yes, and let me add, we do something worse than that. We substitute cake for bread. It isn't that we serve the bread stingily, but that we serve cake instead of bread, or a kind of predigested food—I don't know how else to describe it—which isn't the Bible, but something about the Bible, or something from the Bible, adulterated, disguised and served up in daintily prepared dishes to catch the appetite.

And what is the result? We are rearing a generation of puny, lean, sickly Christians, and some churches look more like sanitariums and diet kitchens than anything else.

There could be no better advice than that which Bengel gave to the people of his time: "Apply thyself to the Scriptures; apply the Scriptures to thyself;" or Alexander White's counsel: "Take a promise the first thing every morning and stand out upon it," or that of Samuel Johnson: "Young man, attend to the voice of one who has attained a certain degree of fame and who will shortly appear before his Maker. Read the Bible every day of your life."

III. But we are now at the close of the season when this forgetfulness is most common. Summer travelers, vacationers, do not usually forget to take their best clothes, or sufficient money, if they have it, or a good stock of new novels, or the current issues of the magazines to read on the way, but they do, in altogether too many cases, forget their Bibles. Is it because they have so fed themselves up the rest of the year that they can omit spiritual nourishment for a while and not miss it?

Presumably the latter. And in consequence, as young people who indulge too freely in iced drinks, sodas, sundaes, or late suppers—all too frequent a form of summer dissipation—come back with a good case of gastritis, or typhoid, or neuritis on their hands, so these Christians return in poorer spiritual condition than they went, and that, any one knows, is saying little for them.

And it is not the worldly and gay alone who forget to take bread with them. Some of our most zealous Christian people are quite as likely to commit this error. They live on convention talk all the summer and this is little better than cafe frappe, delicious to taste and mildly stimulating at the time, but terribly

hard on the digestion, especially if one takes too much of it.

Or, if they are unfortunate enough—perhaps I might rather say, if they are fortunate enough—not to get to a conference or a camp meeting, they adopt the regimen of special preaching and go the rounds to hear the noted preachers. No day is too hot, no distance too great, for such a quest; but they wouldn't think of spending a half-hour reading the Bible. They have no taste for it. Their spiritual palate has become abnormal. Keats used to pepper his wine to make it more relishable. These Christians must have their spiritual food specially seasoned, or they do not enjoy it.

IV. Is it any wonder that such people are irregular diners at their church's table, their places more often vacant than filled? Need it surprise us preachers if, when we refuse to be sensational and to descend to buffoonery in the pulpit, our ministrations have no attraction for them? And can we look for them in the fall with a religious experience that will prove either wholesome or serviceable among their fellow members?

Sadly made aware of this tendency and temptation among religious people, I want to warn you against forgetting your Bible. Try leaving your devotional books at home; let your Book of Prayers go unpacked; fail to have your religious paper reread; but put in your Bible and get a good full meal out of it every day. It will keep you from Sabbath-breaking, inconsistent living and religious delinquency, and its positive outcome will appear in a developed prayer-life, a deeper consecration, a

more religious zeal and a genuine, spontaneous concern for souls.

Did you ever know a man to spend an hour Sunday morning with his Bible, and then take the train into the country or go out and play golf? I never did. Did you ever know a woman to take a meal at the Lord's Table early Sunday morning and then stay away from church with the excuse that going to church was not necessary? I never did. Did you ever know a Christian to live on his Bible and neglect to speak to others about their souls? I never did. No, I never knew a Christian who got a meal a day at the Bible board, to gamble for money, or spend his time hanging around a bar, or keeping company with society's smart set. As there is no substitute for bread, there is none for the Bible, summer or winter.

Some people are going to be ruined by this summer's experience. They will give up their faith, bid farewell to their religious traditions, withdraw their allegiance from the church and drop to lower moral levels. And in every case it will be those who forget to take bread, while those who remembered to carry their Bibles with them and partake regularly of the fare they furnish will lay up great stores of spiritual vigor that will prove equal to the drain and the strain of the year ahead.

"What are you going to do this year?" I asked a parishioner the other day, and what do you think his answer was? "I'm going through my New Testament with fresh and studious interest." Is there any question as to the kind of a summer he has spent? The New Testament will go through him and people will know it and feel it when he gets back.

THE GREAT RACE

REV. J. WILBUR CHAPMAN, D. D., EVANGELIST

Text: "Know ye not that * * * but one receiveth the prize? So run that ye may obtain." 1 Cor. 9:24.

There were celebrated games in the time of Paul. He pictures the course, the spectators wrought up to the highest pitch as they sat or stood in the presence of the contestants. One sees the racers stripped and running for the goal, and has a view of the judge waiting at the end with the prize which he is to bestow upon the successful runner. Then the scene changes and to Paul the Christian life is a race. This is evidently one of his favorite figures, for in the first of his epistles we find him describing the Christian life as a race-course, and when he reaches the end of his career he uses the same expression (2 Tim. 4:7): "I have fought a good fight, I have finished my course, I have kept the faith."

The text is both a warning and an encouragement—a warning because failure is possible, for one may miss gaining the reward. "But one receiveth the prize," the text declares. The "one" in the Christian race is every one who will strive according to the will of God. The text is an encouragement, because success is possible: "So run that ye may obtain," is Paul's injunction.

The Christian life is a race. There are many points in this comparison which help us in our every day contest with the world.

1. First: In its severity it is like a race. If a man is to pass the goal and win the prize, he must use all his energy; no laggard is found winning a prize upon the race-course. The same thing is true of the Christian. There can be no folding of the hands, no drifting with the tide of the world. It requires the use of all our time and the use of all our strength and enthusiasm to be true Christians. It is a good thing to be obliged to struggle; the strongest oaks in this country grow on the northern coasts, where the storms are the heaviest. This figure of the runner on the race-course is in striking contrast with the indifference of the modern church. It has been said that on an average the members of the church in the city of New York are in the house of God but one Sunday in four. I do not know that this statement is exactly correct; if it is, and if the same statistics hold elsewhere, we are living in perilous times. No man could be as God would have him be, and neglect the church.

II. Second: The race-course is a prescribed way, and so is the Christian life. It is described in the Old Testament under the figure of the Nazarite who must live separated from the contaminating influence of the world. He must not touch a bone nor come in contact with a dead body; and if he did, then until the time of his cleansing his days were lost in the sight of God. In the New Testament the life is de-

scribed as a "narrow way;" but then, for that matter, all life is narrow and concentrated if it is successful. "This one thing I do" must be the principle of the lawyer, the merchant, the business man. Then let us not forget that every life is a plan of God.

The late Dr. G. C. Lorimer once said: "In the charming villa of Count Fabbriotti at Florence, there is a remarkable picture representing Michael Angelo selecting material from which to shape his immortal conception of Moses. The scene is laid at Carrara; the mountains, whose white quarries glisten like snow in a garden of verdure, forming a striking background to an interesting group of admirably executed figures. Near the front of the painting a youth bends over an open portfolio, and among the sketches one is disclosed of the Hebrew law-giver; to the right appears the form of the master workman, directing attention to an enormous block of spotless marble, while in the center stands, most conspicuous of all, the famous artist himself. Both the pose and the countenance of Michael Angelo are indescribably impressive and suggestive. He seems to be intent on searching the flawless stone for the outlines, proportions and features of the wondrous hero who had dared supplicate the Almighty for the vision of his glory. But there is a touch of pathetic indecision in the noble face of the sculptor, otherwise strong and resolute, as though he feared his hand might lose its cunning before the lofty ideal born of his genius could be imparted to the virgin marble." One greater than Michael Angelo trod the obscure ways of Palestine nearly two thousand years ago. A sublime purpose ruled his mind and heart. The Christ had come to inaugurate a kingdom unlike any empire that had been established in ages gone by, and which was to be shaped out of discordant and anarchical humanity. It requires but a slight effort of the imagination to picture him with a thoughtful brow, contemplating the rude and poor material not yet hewn from the quarries of worldliness and heathenism, in which and through which he should achieve most marvelously, and which, alas! would sometimes splinter beneath the stroke of his fashioning chisel. But, unlike the Italian artist, there is never in his manner of expression the least sign of doubt as to his ultimate success. And history since has proven that while the sculptor left his statue of Moses in an unfinished state—evidence that he had conceived beyond his skill to execute—Jesus has neither failed nor been discouraged; and never will he cease to persevere until "the isles wait for his law," and until the stone which Daniel saw "cut out of the mountain without hands—the kingdom set up by God of heaven—shall break in pieces and consume all these kingdoms and it, itself, and none other, stand forever."

III. The Christian life is like a race in its brevity. The Bible declares it, for we are told that our life is but a span, or even as a vapor, which appeareth for a little while and then vanisheth away.

IV. Rules for the running are also given (2 Tim. 2:5): "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Three things were necessary in the olden times, if men were to run on the race-

course. There must be a public entry; no man could run until his name was down. That is true of the Christian life. What an easy thing it is to be a Christian if we but take God's way! Men would have us develop character and finally graduate into the kingdom; but God declares that "that which is born of the flesh is flesh," and never can be anything else. The work has all been done by Christ, and if we would enter upon the race-course, we must simply put our names down, signifying our acceptance. Remember, however, that this is just the beginning; the whole race-course stretches out from this point; having accepted his plan, we are to live as he would live and run the race as he would have us.

There must be self-examination. If we are to run successfully, it is necessary for us to stop and examine our secret life. Men judge by what they see in open, everyday living; but our public life is determined by what Peter speaks of as the "hidden man of the heart." It is a good thing for us to stop occasionally and say, "Search me, O God, and know my heart." A public failure is caused by the secret sin.

V. Advice is given to the runners. Whenever a man entered on the race-course in the time of Paul, suggestions were made to him, the first of which was, "run light." This is further described in the Scriptures in these words, "Lay aside every weight and the sin which doth so easily beset us." Sins are always weights, and no one can run as God would have him if he regards iniquity in his heart; but weights may not always be sins in themselves. Many things are not sinful in themselves; they may just be doubtful, and no one can please God who is in the habit of doing doubtful things, nor can he run well the race set before him. It is far better for us, if we must put a question mark before or after anything in our conduct, to give up that questionable thing and run well the race that is set before us, realizing that he waits at the end of the course to say, "Well done!"

Whenever the contestants started to run, there were three things that were suggested to them.

1. First: That there was a crown before them. Different crowns are mentioned in the New Testament, the crown of life for conspicuous service, the crown that is incorruptible for enthusiastic service, the crown of rejoicing for soul-winning, the crown of glory for caring for the flock, and the crown of righteousness for those who love the Lord's appearing. The crowns of this world are corruptible, but those which await us are incorruptible.

2. Second: They ran in the presence of spectators. Those were marvelous words written in Heb. 11:33-40: "Who through faith subdued kingdoms," etc.

And it is most significant that in Hebrews 12:1, following on this description of the heroic people of the olden times, we read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth beset us, and let us run with patience the race that is set before us." There is the strongest emphasis to be placed upon the word "wherefore." In the presence of such a company of saints and angels we run.

3. Third: There is a judge at the end (Rev. 3:21): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The judgment seat of Christ, mentioned in Corinthians and Romans, is the beema of ancient Rome days, where the prize was bestowed for faithful running and successful contests. The question of sin for us has been settled, but not the question of reward for service. One day God shall ask us how we have used our time and talents, our money and our strength; and if it should be that these have not been used for his glory, then may God pity us!

The twenty-seventh verse of this ninth chapter of 1 Corinthians is a striking expression: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." What can Paul mean by this when he says in the Epistle to the Romans: "What can separate us from the love of God?" and when he writes to Timothy that he has put his trust in One who is able to keep him against that day, and now, here he writes to the Corinthians about being a castaway? The word "castaway" may be translated "disapproved," and Paul was not thinking of losing his life, but rather of missing the prize which was possible for him to obtain. If we are saved we cannot be separated from Christ; but, oh, the

sadness of it! we may miss our reward.

All that has been said about the race which the Christian is to run may be turned to a good account if applied to the one who is unsaved, because he will not turn to God. Jesus said, "I am the way."

To accept Christ is to realize our own weakness and his strength, our own sin and his righteousness. Then just turn to him and by an act of faith appropriate all that he offers to us. The author of the Epistle to the Hebrews speaks of "the things that accompany salvation." What are they? Surely he means pardon, peace, forgiveness and divine justification. The word "accompany" suggests the musical accompaniment to a song. What a beautiful figure! The theme of the song is redemption; it is the thought that I am His and that he is mine; and all the many blessings of the Christian life are like the perfect accompaniment of a master player.

It would be sad indeed to run and not run well; to put forth much effort, but to have the direction of our lives to be wrong; to be blind to the cross because we would not see; to turn from Calvary because we thought there might be another way that would do just as well. And sadder still, after all the struggle for an aimless life, hear him say, "I never knew you!"

I present to you a great race, a companion for your running, and a prize at the end of the way, and I beseech you, "So run that you may obtain."

THE RECTANGULAR GOSPEL

REV. GEORGE O. BACHMAN

Text: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15:1, 2.

The gospel is the "Good News" of the kingdom. It is also the condition upon which the "Good News" may be received; and the groundwork upon which it is predicated. This gospel is the "Good News" for all men and the whole of man. Such terms as "a full Gospel," and a "whole Gospel," are often misleading, and we preface one that is more in accordance with the Scriptures—a "Rectangular Gospel."

A rectangle is produced by a perpendicular line crossing at right angles a horizontal line; and this expresses perfectly the relations of man, first to God, the perpendicular; and, second, to man, the horizontal; Christ, in summing up the law, said: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."

I. The perpendicular. The relations of man to God are defined by theology. But, "theology" is more than "a discourse about God and man's relation to him;" theology is a creed and creed is a "rule of faith and practice." Love is life, and "Thou shalt love the Lord thy God" means "a life in right relations with the object of its love." Life may be described as "Heart—the spiritual Man; Soul—responsible Man; and Might—the volitional Man;" the "Whole Man" as affections, judgment, and will.

II. The horizontal. The relations of man to man are defined by sociology. But "sociology" is more than a science of man as a "socius;" sociology is a creed, and a creed is a "rule of faith and practice." Love is life, and "Thou shalt love thy neighbor" means a life in right relations with the object of its love. "Neighbor" has been defined in the parable of the Good Samaritan as "the man who needs me"—wherever that man be found; and "Thou shalt love thy neighbor as thyself" is a summary of all sociology; for it demands the observance of the Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so to them."

III. The rectangular. There can be no "rectangle" without a perpendicular and a horizontal. Theology and sociology are parts of one great whole. In the Bible they are inseparable. Religion is "life in its right relations" to God and man. "Faith without works is dead"—one creed with two methods of expression—"worship" toward God, and "work" among men. "Get right with God" means "get right with man," and that is why Christ so fiercely denounced the Pharisees, because they claimed to be "right" with God, and at the same time "wronged" their fellowman. "Woe unto you, Scribes and Pharisees, hypocrites! For we devour widows' houses, and for a pretense, make long prayers." (Matt. 23:14.)

The Rectangular Gospel is a "whole" gospel because it saves the whole man. It is a "full" gospel, because it completes his salvation. "The gospel, which I preached unto you, which also ye have received, and wherein ye stand, by

which ye also are saved," this gospel is not theological only, developing a faith of the head which satisfies itself with the creed and government and polity of a church, and spends itself in the so-called "services" of the church on the Sabbath day; neither is it sociological only, saying to itself, "It does not make any difference what you believe, just so you do good to your fellowman and live as nearly right as you can." But it develops the Christian in his relations to God and man after the pattern of Jesus Christ, "who went about doing good," and who outlined his mission as follows: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted and to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

IV. The Rectangular Gospel is a gospel that must be practiced rather than preached. It is a gospel of "work" as well as "worship"—the latter is preparatory to the former. "Preach the gospel" is a term that needs a Scriptural definition. It means more than building a house and saying to the people, "Come." For Jesus said, "Come unto me," and then to those who came, "Go ye" unto them; and "Lo, I am with you always." To some it means standing in a pulpit on the Sabbath day before a "select" audience and preaching "what they want," when those who need the gospel are not present. Jesus never preached the gospel in this way. His pulpit was always "under his feet," and his church was around him wherever he went, and the Sabbath day extended all through the entire week. When John Baptist, in his despondency, sent to him for evidence of his mission, he said: "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached."

V. The Rectangular Gospel demands a readjustment of our creeds. Not that we have emphasized theology too much, but sociology too little. It will bring about a reconstruction of our churches, for they must be more than "houses of worship." It will necessitate a new estimate of the "services" of the church, placing the teaching service (the Sunday School), and the practice service (the Young People's Society), in their place by the side of the preaching service. It may call for a new adaption of the order and arrangement of our public worship; and it will compel all true churches of Christ to adopt the motto which is placed in large letters on the outside of one church: "The ministry of this church is intended for those outside of its membership;" and "We want to serve you"—for this is in accord with Christ's motto: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

This gospel will be preached on Sunday in the house of the Lord, and the people will be taught and directed and inspired; but, the preaching will not end there. It will go on during the week, preached not only by the ministry but by the entire laity. It will be heard from their lips and illustrated by their lives.

It will become the gospel of experts who will solve the problem of poverty, defectives, dependents and delinquents. It will understand the causes of disappointment, despondency and despair. It will remove the causes of crime and bring about the cure of the criminal. It will discover the source of blindness and remove this affliction from the innocent; and it will right the "wrong" of the afflicted and downtrodden.

VI. The Rectangular Gospel was not only the gospel of Christ, but the gospel of the early Christian church. One cannot read the description and compare it with the church of today without asking "Why?" "And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread and prayers. And all that believed were together, and had all things in common. And sold their possessions and goods, and parted to all men, as every man had need. And they continuing daily with one accord in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

This gospel will demand a new "standard of Christianity." It will compel him who wishes to "examine himself" concerning the faith, not to do so introspectively, but prospectively. He will not look within, but without; looking at his "faith" through his "works." For James said, "Show me thy faith by thy works." He will live his life "on the square"—the perpendicular toward God, the horizontal toward his fellowman; and thus measure up to that standard which Jesus laid down for the judgment of the nations: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? Or naked, and clothed thee? Or sick and in prison, and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

HIS REAL VICTORY.

The writer has seldom witnessed deeper feeling or more enthusiastic applause from a student audience than that which greeted the confession of a Southern student who arose before the men of his university and confessed dishonesty in debate. The young man had recently won the sophomore-junior prize debate, but later in chapel he asked permission to make a statement to the student body, saying: "I overheard my opponent rehearsing his debate in an adjoining room, and although I stopped my ears and refused to listen, my roommate took down the points. Afterwards the temptation was so subtle and strong that I took the notes and arranged my debate accordingly, and won. But," said the student, with feeling, "I stole it, and I have come to plead the forgiveness of the student body."—The Christian Herald.

THE LIFE THAT COUNTS

REV. JOSEPH A. VANCE, D. D.

Text: "David, after he had served his own generation by the will of God, fell on sleep." Acts 13:36.

This is Paul's biography of David. Few things more distinctly prove the unique inspiration of the Bible as the Word of God than the way in which it passes judgment on its public men. The trappings of life are brushed aside, the disfavor or popularity of a man's own generation is disregarded, and the man's character and deeds are measured by a standard which does not fluctuate with the years, but is as eternal and infallible as God himself. The deepest motives of life are laid bare, and no amount of mere "calculated morality" is allowed to atone for an utterly selfish heart, on the one hand; nor, on the other, is any temporary deviation from right or even a disgraceful fall allowed to blind us to a life purpose of being true to God and doing good to men.

The Word of God writes a man's life in neither bitter execration nor fulsome eulogy. Of the meanest man in the New Testament the Bible simply says, "He went to his own place;" and the most spiritual life which moves among its thronging crowds beside the Son of Man it describes as "one whom Jesus loved."

The figure of David is one of the most commanding and important in all of Old Testament history. His career embraces most that mortals feel. He was a poet and a warrior, shepherd lad and king. He knew nature with its deep forests and wild beasts, its thunder-storms and running brooks, its wild flowers and mountain fastnesses, and green meadows. He knew the city with its frowning battlements and shadowed streets, and foul odors, and fouler wickedness. He was a sinful man, even to adultery and murder; yet, he was a religious man after God's own heart. He uttered out of his own experience the language of penitence and praise for souls athirst for God in all ages. His is one of the most brilliant and effective lives in Bible history, and it was a rare opportunity for the apostle's eloquence when he came to speak of David. Yet see the simplicity and the almost severe restraint with which he speaks: "David, after he had served his generation by the will of God, fell on sleep."

Three things are brought before us in this life on which I ask you to dwell, with the hope that God's Spirit through our meditation may help us to incarnate them in our lives.

I. First, it tells us that the only truly great life is a ministering life. The shortest biography of Jesus that was ever written was this, "He went about doing good," and this biography of David is to the same point, "He served his generation by the will of God."

The world's standard of greatness moves among pomp and circumstance and exercise of material power, but Christ's greatness and his followers are measured by their ministry to human needs. "I am among you as he that serveth," was his rebuke to the jealous, angry men who had been quarreling with each other about who should have the highest place in the new kingdom.

Here is the essence of the redeemed life of the followers of Christ. We are prone at times to a very narrow conception of Christ's salvation. It has been almost a vice with Christians themselves to divide it into salvation proper, by which it meant deliverance from the penalty of sin; sanctification, by which is meant deliverance from the impurity of sin; and consecration, by which is meant the devotion of one's energies to a life of service. But no salvation is in any sense worthy of the name that does not embrace all three of these; for the very root of sin is selfishness; the deepest penalty of sin is to be consigned by it automatically to a self-centered, shrinking, dissatisfied life; and only as a man gives himself consecratedly to doing good to others can he have any assurance that he is escaping from both the penalty of sin and its impurity.

The heart of the world is sore hurt, and the lives about us are afflicted with deep needs; and it is only as we lay ourselves out to meet these needs and soothe these pains, that we live a life at all worthy of the name Christian. This means a great deal more than the merely negative attitude to which Kipling refers when he writes:

"Teach us the strength that cannot seek
By deed or thought to hurt the weak."

It is a life which lays itself out, not only to hurt the weak, but to help the weak. This is what Phillips Brooks meant when he said, "It is not worth while to cross the street to break a man's idol, but it is worth while to cross the ocean to tell him about God." For it is only as we tell men about God and convince them of what God can do for men that we render the highest earthly service to a fellowman.

We are very prone to turn a career of this kind over to the few, but even the world recognizes that its only true aristocracy is made up of people who live these ministering lives. As John Ruskin pointed out years ago, our very words, "Lord," and "Lady," emphasize this fact.

The root idea of the word, "Lord," is a maintainer of laws. The word, "Lady," means loaf-giver or bread-giver. So a man is entitled to be called a Lord among men only as he serves his generation by discovering and maintaining the laws of the Lord of Lords, and a woman is entitled to be called a lady only as she ministers to the needs about her, and makes known her aristocracy, as our Lord made known his divinity, in the "breaking of the bread."

II. The second thought is the sphere in which this service is to be rendered. "David served his own generation." If we are possessed of a power to do good, it is meant for the place and people where we live. The neighbor whom we are to love and serve is the need that we meet, wherever we are. If we abide at home, as did the rich man in the parable, then it is Lazarus, the beggar, starving and suffering at our door. If we travel abroad, as the Good Samaritan did, it is the man wounded and half dead on the Jericho road. The essence of it all is that we are to spend our lives in ministering to the needy, however distasteful the as-

sociation, and not in the mere enjoyment of congenial companionship.

The American Sunday School Union has published in book form the story of a remarkable life. It tells of how years ago a little motherless girl and her drunken father made their home in the sparsely settled district of the western prairies. A missionary established a Sunday School within reach, and the little girl attended it with some of the neighbors. There she heard the story of Jesus, and gave her life to the Saviour. She at once began to pray for the salvation of her drunken father, and one Sunday morning she climbed on his knee and begged him to go to Sunday School with her. He could not resist her pleading, and in going he found Jesus as his own Saviour. So impressed was he by the worth of this work, that he gave his life to it, and before he died had established nearly twelve hundred of these mission Sunday Schools in destitute sections of the West.

This little girl was God's instrument for this great work. She became so by giving herself to the need right at her hand. This kind of a service is ever in reach of all of us. "If any man shall give a cup of cold water only in the name of the disciple he shall in no wise lose his reward."

Some of you have heard of a man who years ago was made an elder in a Presbyterian church in an eastern state. His sensitive temperament made it difficult for him to lead in prayer, and his public speech was not eloquent, but he determined that he would do for God in private what he seemed so poorly fitted for in public. During the forty years of his ministry in that church there was not one of the four communions held every year, when he did not have his representative before the session as a candidate for church membership on profession of faith.

It is the man whose heart is ever reaching out to work of this kind whom the Spirit uses to do it. A cripple was present at a meeting in an eastern state where one hundred and ten children confessed Christ as their Saviour. His heart went out to them, and he succeeded in getting their names and addresses, and patiently, day after day, he sought opportunity for personal conversation with them, walking to school with them, or finding them on the street, or at home, until he saw fifty of them admitted to church membership.

Most of us are too prone to belittle the worth of an opportunity because of its seeming insignificance. We despise the day of small things, and on that account are not blessed with the day of large results.

Years ago special services were held in a Methodist church in England, but as a result of them only one boy was converted. In another mission held shortly afterward only a stranger boy made profession of faith in Christ. Both of these meetings were regarded by the church people where they were held as failures; but the first boy was Rev. Thomas Cook, who has led thousands to Christ, and the other, from whose lips I heard the story, was Gypsy Smith himself.

III. The third thought which meets us in this biography is the spirit in which this service must be rendered. "According to the

will of God." This is emphasized especially by the word used here for service. Literally it means "under-rowed," describing the work of the oarsmen in the galleyship. You have seen it pictured probably in the spectacular representation of "Ben Hur," as the author describes it in the book. The oarsmen sit in banks, one above the other, sometimes five or six rows high, and all of them shut in by the surrounding hull of the ship. All they could do was to sit there in the dim twilight and pull their oars according to the direction of the coach. They did not know whither they were pulling the ship, what experiences lay ahead of them, whether they were traveling homeward or away from home, into safety or peril. All they could do was to pull the oar according to the direction. This is the spirit of the man who "serves his generation according to the will of God." It is simply to pull the oar as God directs.

We at once think of the drudgery of life to which this consigns us. Many of us are conscious of our ability to do higher things, while we must go about doing the lowly task. We are ambitious for public appreciation and we are shut in by high walls, condemned to a narrow sphere and irksome duties.

Some years ago a college girl married a man of small means, and to economize she did her own work. She was happy in it, except that the task of washing the pots and kettles was exceedingly irksome to her, as they doubtless are to all women. One Sunday, at church, her minister dwelt on doing the lowliest duties of life with a happy heart. They went home to their dinner after the service, and when the meal was over, her husband went off for his smoke, and she turned to the dishes. They went well until she came to the pots and kettles.

"Here is this same old drudgery again," she said; and then her minister's message came to her, and she lifted up her heart in prayer and said, "Oh, God, come into this kitchen, and help me to wash these pots and kettles, and never to murmur again about any task which I must do." Later on she told her pastor about it, and she said that never since then had she known what it was to be rebellious at the lowliest of her duties.

It is good sense as well as religion. We have duties which we must do; let us be happy while we are doing them, for we can transform them into worship, if we render them "according to the will of God."

Half of the joy of the service, as well as most of its effectiveness, will ever be due to the fact that it is done in the spirit as well as in the outward form "according to the will of God."

This is the life that counts. It is the only life worth while. Dear old Dr. Guthrie said, "Earth for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment."

This is one conception of the Christian life, but it is a very inadequate conception of the life on which we are dwelling. For in the life of service rendered to one's generation "according to the will of God," we blend the two, here and now. We are happy as we work, we can sing while we labor, and foretaste heaven while dwelling on earth.

FINDING LOST IDEALS

REV. W. J. DAWSON, D. D.

Text: "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee." John 21:3.

"I go a-fishing," says Simon Peter, and Thomas and Nathanael say, "We also go with thee."

Study for a moment this group of men who stand in the evening shadow beside the shore of Tiberias. The most marked characteristic of Thomas is a certain despondency of temper, a questioning keenness of mind, united with a fine heroism of soul. The most marked characteristic of Nathaniel in his guilelessness, the fine integrity and simplicity of his nature. In Peter the strongest features are affectionate warmth and ardent power of impulse. What does it imply, then, when these three men say, "We go a-fishing?"

I. First of all, that they have given up the great hopes which Christ had inspired in them. It was, in effect, their renunciation of Christ. All had failed, and the kingdom which had filled their waking and sleeping thoughts for so many months had fallen like the baseless fabric of a vision. It was like some splendor of the clouds, some glory of templed heights and gleaming domes which hung in the heavens for a sunset hour, and had now melted into the gray of night. Christ was dead, and the great campaign was closed in ruinous defeat. They and he had alike dreamed a vain dream. There was no purification or redemption for the world, no kingdom of God and his righteousness to displace the lying reign of Pharisaism, no recognition of the sovereignty of the Lord they had loved and served. The world had stirred in its slumber for a moment, and then had fallen asleep again.

Against that cruel, bitter verdict of the cross there was no appeal. They would go a-fishing; they would take up again the common business of life; they would sell, and barter, and toil with various chance for daily bread, and be content to sink back again into that grey average of life from which for a moment they had emerged. The ideal had perished like the sunset over Tiberias, and there was nothing left but the drab sea, and the gathering night, and the toil for bread, and nothing better left to do than go a-fishing.

Now that mood of mind is one of the commonest, and one which many of us have known. It is one of the glories of youth that it is capable of passion for the ideal. It is the lips of youth that most often say—

"One crowded hour of glorious life
Is worth an age without a name."

It seems to us, when the morning sunlight first warms us, that it must needs be daybreak everywhere. We fall under the fascination of high and solemn ideals, and are intoxicated with them.

I would give little for a youth who has not known this noble madness. I would augur poorly of the man who has never dared to be a fool, for he who has not dared to be a fool will never attain to be wise. But to all of us it happens that the first excessive brightness of hope grows clouded, and we discover that

the nobler a crusade is the more certain is it of defeat. The world passes by and shakes its head at our enthusiasm. The invincible power of age-long evil custom bars our path. Calvary suddenly swims into view, and the sky grows dark. And where now is the kingdom, where now the rapid transformation of society we had hoped, where now the vast uprising of men to welcome us for the gift of genius, or the gift of wisdom, or the gift of truth which we bring? It is in such a hour that our hearts fail us for fear, and, leaving the high task, the heroic task, the divine missions of life, we turn back its loaves and fishes, its sordid aims and petty struggles, and say, "We go a-fishing."

One of the writers of our day, in a passage of brilliant paradox, has maintained that the people who succeed in life are never the superior people, but always the inferior. It argues a certain moral inferiority to succeed, because the idealist generally fails, and worldly success is always won by compromise of the ideal. The man of letters whose ideal is so high that he will not publish any but his best work fails; while a hundred men, troubled by no such scruples, rush in with their slipshod English and win reputation and a competence. The scholar who teaches plainly what he knows, and is too honest "to give his pupils a smattering of three or four sciences and languages of which he has only a smattering himself," fails; while the man of showy parts and mere scholastic veneer steps in and wins the prizes.

And is it not true, dreadfully and shamefully true? How many of us have succeeded in life mainly because we have parted with our ideals?

There was a time when, like Simon Peter, we were ready to forsake all and follow Christ. We cared little for money, or comfort, or social opinion. We only wanted to do right, to be good, to live nobly, to follow high thoughts, to fulfill the plan we had conceived of the perfect life. We rejoiced in our poverty, our social isolation, our detachment from the world; for we had a food the world knew not of, and our hearts were warmed with divine ardors, and our ears heard starry voices.

It is all over now—we have gone a-fishing. We have come to think that those days of ideal-worship were very foolish, the mere green sickness of youth. We think pityingly of what we were then, but God pities us for what we are now; for we have gone a-fishing, have left the pursuit of moral excellence, the faith in Christ, the joy of doing God's will we once knew, and are fishing in the devil's turbid pool for such golden baubles as he can give us—a little luxury, a little praise of men, a little vain and empty pleasure.

Idealists? No; we are that no longer. We have discovered that that way leads to the cross, and we tread it no more. The great moral movements sweep past us, and heroes and martyrs are still among us, but we scarcely know it. For us that divine passion for the ideal, that intoxicating enthusiasm, is long since over, and we are content to buy and sell,

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to get and gain, and eat and drink with the great multitude who know not Christ, nor care for his words, his hopes, his sacrifice.

Ah! believe me, the utmost tragedy of life is, not in suffering the cross, but escaping it. To die upon a cross for an ideal is divine; to forget the ideal and live is infamy indeed.

II. Peter may forsake the ideal, but the ideal will not forsake him. The words, the deeds, the presence, the spiritual magnetism of Christ, still flash and vibrate through his life in spite of himself. Out there, on the lonely sea that night, the lost ideal pursued him. The very lap of the waves called to mind how Jesus taught the people from a little boat, and his words mingled with the murmuring waters. The darkness and the rising wind recalled that strange scene when he had walked to Christ upon the waves; and, painted on the gloom in soft still light, he yet seemed to see his Lord moving on the sea. That sense of Christ which the intimacy of long discipleship had wrought into his memory was not to be shaken off at will; it ran, like a subtle essence through all

At this time of the year when planning the work for the coming season, it will be well not to overlook the matter of providing for indexing the best you read in books and magazines, and filing clippings from current literature. In these days no professional man of high rank neglects to provide for such conservation of energy. The maximum output of intellectual effort cannot be attained without such provision and the sooner it is made the better. A few words of caution at this point may be helpful.

First. Do not try to devise a scheme of your own. Accept the work that has been done for you in this direction, as in the case of encyclopedias, commentaries, and the like. There are devices which have been tested and enthusiastically indorsed by men who have used them for years.

Second. Beware of bulky cumbersome devices the manipulation of which may tax your energies to such an extent as to allow you no time for reading and real study.

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his thoughts. He was indeed forsaking the ideal, but the ideal had not yet done with him.

And as it was with Peter, so, thank God! it may be with us. We are not allowed to sink into sordidness without many a struggle with our better self. Our ideal possesses us, and can only be driven off by violence. How often in wakeful nights, in quiet hours of reverie, in some still moment we have known by moor or sea, has our ideal come back to us, and all the old high aims and thoughts we once knew have throbbled again through our softened nature!

"All my softened heart," said Carlyle in one of the darkest hours of his life, "goes out again in that old prayer, 'Our Father, which art in heaven.'" And what did he mean but this, that ever and again, amid the bitter and manifold negations of his manhood, the faith of his childhood came back to him?

Seize such hours—they are God's hours, when he is very nigh to them that seek him. You have gone a-fishing, but God has followed you upon the barren sea, and can meet you even there, for he is not far from any one of us.

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"'If only I could go to sleep, I'd be all right,' she drowsily insisted.

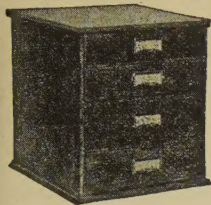
"'Unless she is roused, she will die,' the physician answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier!' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are awakened and we really live. The Great Physician has saved us."—The Youth's Companion.

(Continued from page 74)

to pay for transportation to the residence of their first friend, the need of such an officer or friend is apparent. Most men have some funds with which to start life on the outside, but not all are privileged to work on contracts which bring them returns when their "tasks" are completed.

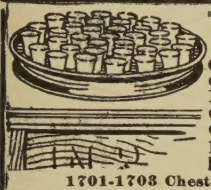
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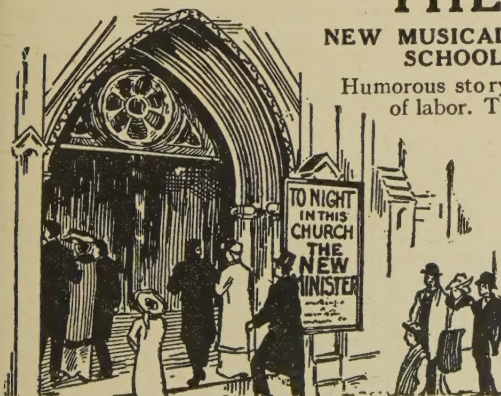
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